

Rig Veda Samhitā

Fourth Maṇḍala

(Mantrās of Vāmadeva Rishi)

(Text in Devanāgarī, Translation and Notes)



R L Kashyap

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Rig Veda Samhitā:

Fourth Maṇḍala

(Mantrās of Vāmadeva Rīṣhi)

(Text in Devanāgarī, Translation and Notes)

- **Titles and Deities of 58 Sūktās**
- **58 Sūktās or Chapters: Text & Translation**
- **Basic Ideas in Rig Veda**
- **Understanding the Secrets in Veda
(Details of Inner Yajna)**
- **Others including Subject Index**

R. L. Kashyap



**Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore**

Dedicated

In love and gratitude to

Late Shri Khedda Shamiengar and Late Smt. Garudamma

**(Providers of tender loving care to several orphan children
including the father of R.L. Kashyap)**

and

In loving memory of

**Smt. Aravindamma (1880-1982) and Shri Ramaswamy
Iyengar**

(Maternal grandparents of R.L. Kashyap)

**to the Rishis, the Fore-fathers,
the Pioneers and the path-finders**

इदं नम॑ ऋषिभ्यः पूर्वजेभ्यः पूर्वोभ्यः पथिकृद्भ्यः ॥ RV (10.14.15)

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(iii) Note to the Readers

We are happy to present the translation of all the 589 mantrās in the 58 Sūktās of the Fourth Maṇḍala of Rig Veda along with the text and some explanation. As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not limited to academics or the experts in English language.

Spirituality is a word with many connotations. The meaning of spirituality used here is given in the box in p. 42.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhita: Tenth Maṇḍala' and 'Rig Veda Samhita, Sixth Maṇḍala'. For the benefit of the readers who may not have seen these books, we have included the essay, 'Highlights of this translation' as appendix 8 in the section II of this book, page 218.

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of S or the translations of Indologists. Sri

Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuitions regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. In the appendix 7 of this book, we mention the meanings of some of the important words in the mantrās.

We request and urge our readers to read the first six essays in the Part II of the book, Appendices, whose titles are listed here:

1. Basic ideas of Rig Veda
2. Understanding the secrets in Rig Veda
(Details of inner yajna)
3. Subconscious of an individual
4. The seven chakras and their psychological approach
5. Colours: Psychological interpretation
6. Seven worlds, light and five peoples
7. Spiritual meanings of some words

The reading will greatly help the reader in understanding the contents of Maṇḍala 4.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, ṛishis, power of deities and the some of the interesting topics in it.

(iv) Special Features of the Maṇḍala Four

This Maṇḍala with its 589 mantrās and 58 sūktās is the second shortest in RV, the shortest one being Maṇḍala two. Most of the mantrās are due to the ṛishi Vāmadeva Gautama, the remaining due to his disciples or descendents, Vāmadevyah. The first 15 sūktās are dedicated to Agni, the next 17 to Indra and the remaining to various deities such as Ṛbhus, Dadhikrāvan, Varuṇa, Ashvins, Vāyu, Bṛhaspati, Usha, Savitr, Heaven and Earth etc.

The main characteristic of this Maṇḍala is the high symbolism of the mantrās with their underlying secrets. There is no question of hiding. In (4.3.16), the sage declares 'I have spoken in my thoughts and utterances these secret words of guidance which speak out their

inner meaning to the seer'. What are the secrets? They are the details of the inner journey done by the aspirants seeking all around perfection or the perfection of the divine life even while living. Recall this inner journey is also called as inner yajna given in some detail in the Taittirīya Samhita of the Kṛiṣṇa Yajur Veda. Some of these aspects have been given in the appendix 2 in the essay entitled, 'Understanding the secrets of Veda'. (Details of Inner yajna). We will mention some complimentary aspects not mentioned in the essay.

In the Veda, the most important deity, as far as the aspirant is concerned, is Agni. The very first mantra declares that the gods have sent Agni, the divine worker, inwards in man. Agni is the friend of all human beings, who reaches the bliss to us. He himself is mainly the power of divine will and he brings inside us all the other powers such as mind (Indra), discernment (*Dakṣiṇa*), delight of existence (Soma) etc.

(4.1.9) states that he makes men conscient of knowledge. Sri Aurobindo declares that the 56 mantrās in the first three sūktās offer important clues not only to understand the journey, but also carry out the inner journey.

The greatness of Agni is specifically mentioned in (4.1.11) "He was born first and supreme in the waters. . . He conceals his two ends without showing his head or legs." This mantra is a good example of the work of Vāmadeva. Our ancient books like the Purāṇa are of no use since they do not even acknowledge the existence of symbolism. We have to look into other mantrās to understand the symbolism. (4.58.11) offers the clue. The two ends are the subconscious ocean below (*apraṇetam*) and the superconscious ocean (*supraṇetam*). (4.2.11) clearly states the importance of both the unifying knowledge (oneness) as well as the details of the knowledge (manyness).

We need both Aditi the infinite indivisible mother (Aditi) as well as the mother of finites (Diti). It states, 'enjoy Diti, guard Aditi'. These two powers are known as knowledge (*vidya*) and ignorance (*avidya*). The ordinary view of the ignorance being useless and harmful is itself limited.

The idea is expressed in another way in (4.3.9) which speaks of the (lower) truth governed by the (higher) truth.

The sage asks for both the ripe things as well as the unripe things (of the cow of light).

We discuss the topic in the section (2.10) of the essay in appendix 2 mentioned earlier.

Rig Veda mentions the presence of the hostile forces who block our journey to the high ideals. These hostiles are there not only in the cosmos but also are lodged in our subtle body, the proverbial six inner foes. Wrong thoughts, ugly feelings and tendencies, passions, etc., all these attract the hostile forces and give them lodging in our subtle body. What should be done? (3.1.1) states, 'create for yourself Rudra, the king of yajna'. In many mantrās, the sage calls upon all the seekers to become like the Angirasa seers and battle the hostiles. Angirasa seers were human beings. Later by their askesis (*tapas*), they became gods. They are the powers of Agni.

Note also that in the popular blessing mantra '*shatākṣhara bhavati shatāyuh . . .*' the *shatākṣhara* or hundred letters refer to the 100 letters in the first four mantrās (4.10.1) – (4.10.4). See the note at the end of (4.10.4).

Next let us come to the 17 sūktās dedicated to Indra. Of particular importance are the two *sampāta* sūktās (4.20) and (4.21). *sampāta* means to fly gracefully. It is said that one who recites these sūktās with faith knowing their meaning will get all the help from Indra. Indra's strength grows in the body of an aspirant and the aspirants discover the knowledge of the worlds.

The five sūktās (33-37) deal with the great deeds of Ṛbhus, the artisans of immortality. They clearly separate the realms of matter, mind and life-energy in the body which are all in a mixed-up condition. Thus they make the body three-fold; later they make it fourfold. They are the doers of perfect actions for the gods.

They build the subtle bodies in a human being so that they are able to withstand the divine forces which enter the body.

The four sūktās (38-40) deal with Agni-power in the form of horse Dadhikrāvaṇ or Dadhikra. It is the symbol of the divine will

taking position of the nervous vitality. The horse moves everywhere burning the unnecessary elements and converting them into higher values.

The three sūktās (43-45) deal with Ashvins. The chief features of these hymns are their rapid all-pervading movement, their seeking of the honey and their joy in the honey and their association with Sūryā, the daughter of Sun. They work in the thought and lead it to the truth. They give health, beauty, wellness to the body; they are the divine physicians. They are most ready to come to man and to create for him ease and joy. Their connection to the Rishi Dadhyang and the doctrine of honey, discussed in Upaniṣhad is well-known. It is in the hymn to Ashvins in Maṇḍala one.

A special feature of this Maṇḍala is the presence of three hymns to Vāyu, the lord of life. All the vital and nervous activities of the human being fall within the domain of prāṇa or Vāyu. But the number of sūktās to this deity in Veda is very small. There are a lot more sūktās to his children, the Maruts, the thought-gods. Usually Indra and Vāyu are addressed together since the role of Vāyu or prāṇa is intimately connected with mind. As the Upanishad states, the prāṇa is led by the mind.* They are invited to come in one chariot. They together work as lords of thought (*dhiyaspati*) and lords of brilliant force (*shavasaspati*).

The sūktas (49-50) deal with Bṛhaspati, the power of soul. He is closely connected to the Brahmanaspati or Gaṇapati. Brahma in the Veda stands for the power of mantra or soul-thought. It is said that the demon Vala is shattered by the power or cry of the mantra having the ṛk and stoma chants.

The last two sūktās are very interesting. Sūkta (57) deals with the lord of the field and the work. It uses the symbolism of plow, ploughshare etc.

The last sūkta is a summary of the Essentials of secret of Veda. It is briefly explained in the essay in the appendix 2.

* *manomaya prāṇa sharīraneta*, Muṇḍaka U. (2.2.8);

(v) Greatness of Rīṣhi Vāmadeva

All the 58 sūktās with the exception of the sūktās (42-44) and a few mantrās in the sūkta 18 have been revealed to the Rīṣhi Vāmadeva. The sūktās (42-44) have been revealed to his disciples or descendents, Vāmadevyah. In (4.4.11), the Rīṣhi mentions Gotama as his father.

The uniqueness of Rīṣhi Vāmadeva is that his greatness is praised in the Bṛhadāraṇyaka Upaniṣhad, in the Brahma Sūtrās (or Vedānta Sūtrās) and in the Brāhmaṇās. Realization of the Supreme condition by him are described in the mantrās (4.26.1), (4.26.2) and (4.27.1).

The verses (1-3) deal with the ecstatic experience of Vāmadeva. Bṛhadāraṇyaka U. (1.4.10) quotes the first pāda of (4.26.1), 'I became Manu, I am Sūrya' and states: "The sage Vāmadeva, realising his own self as That (Brahman), knows. 'I was Manu and the Sun'. Even now, whoever knows that in a similar way viz., as 'I am Brahman', becomes this universe. Even the gods are powerless to prevent his becoming the universe".

In mantra (4.27.1), Vāmadeva states that, 'while I was yet in the womb . . .'. This mantra is repeated in Aitareya U. (2.5). At the end of the mantra, there is a statement, 'while yet he lay in the womb, thus said Vāmadeva'. The next mantra in the Upaniṣhad, (2.6) states: "Because he knew this, therefore when the strings of the body were snapped, he soared forth into the yonder world of Paradise and there, having possessed all desires, put death behind him; yea, he put death behind him".

This statement is consistent with his experience of the supreme state described in (4.26.1) in the earlier sūkta.

To describe the condition of Vāmadeva who having conquered death can enter this world and exit at will, it calls it as the third birth of the spirit (*tadasya tṛtīyam janma*) in Aitareya. U. (2.4).

The Vedānta Sūtrās (1.1.31) (or Brahma Sūtrās) mentions Rīṣhi Vāmadeva by name.

The sage Vāmadeva gives many details about the inner yajna in our bodies. The details are in 'Maṇḍala 4: Special features'.

Recall that life involving many births is a journey. The soul (*jīva*) is the traveller beginning his journey from the heart ocean within (*antaḥ samudre hṛdī*) (4.58.11) with the goal of reaching the super conscient ocean (*supraketuram*). Reaching this state is same as achieving all-sided perfection or divinizing our life.

Among all the Rishis, Vāmadeva is the one who uses symbolism extensively. If one reads these hymns in a hurry, ignoring the mysticism or symbolism, one is apt to regard Vāmadeva as an ordinary person.

For instance in the sūkta (4.18), every mantra is ascribed to one of the three parties namely Indra, the lord of divine mind, the goddess Aditi and the human sage. Rig Veda can never be regarded as a spoon-feeding text. In each mantra, it gives only hints on its authorship. The last mantra describes the author of the mantra as being in an indigent condition. The literal meaning, 'I had to eat dog's meat'. Many commentators think that this verse is uttered by Vāmadeva and that he is making autobiographical comments. This is not so. The author here is the God Indra. Indra is not in his full power as the lord of divine mind, but he is firmly attached to the lower nature. The last verse of (4.18) describes his condition. He overcomes this condition by killing the lower nature as described in the earlier mantrās.

Summing up, the seer Vāmadeva is almost unique in describing his major experiences in a symbolic way.

(vi) Symbolism of the Gods

Powers of the Gods

- Agni:** Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power. It can be strengthened by the chants of Veda mantra to Agni. For some more information, see the SAKSI compact book, 'Secrets of Effective Work: Agni's Guidance', p. 45.
- Indra:** He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.

Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities.
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Mitra:	The Lord of Love and Harmony.
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being è physical, vital and mental.
Sarasvati:	The Goddess of inspiration.
Īla:	The Goddess of revelation.
Sarama:	The Goddess of intuition.
Sūrya:	The Supreme Deity of Light and Force.
Aditi:	The Goddess of Infinity.
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmaṇaspati:	Lord of Mantrās, Gaṇapati.
Maruts:	Life Energies.
Rudra:	The Force of Evolution.
Soma:	The Divine Delight.
Vaishvānara:	Universal Divine Will and Force.
Vasu:	The master of riches.
Viṣṇu:	The Lord of all Space.
Pūshan:	The deity of nourishment.

Brief essays on the deities Ṛbhus, Ashvins, Vāyu, Ushas, Sāvitrī and Bṛhaspati are given in this book in the beginning of the respective sūktās. The book, 'Essentials of Rig Veda' has brief essays on all the major gods and goddesses. Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc.

(vii) Some Common Words

“The popular Vedic Symbols are the horse, cow, son and hero. The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of *prāṇa*) are the motive forces that bear us on our journey and are therefore symbolised by horse. The herds of the cows are the illuminations that come to us from the supramental truth, herding rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow.”

Appendix 7 has the spiritual meanings of some words.

(viii) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of the 20 *sūktās* namely 1-15, 40, 45, 48, 50 and 55. The translation of each mantra in his translation by him is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskrit verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 38 *sūktās*, the translation is my own. In these *sūktās*, I have tried to assign the meanings of some of the Sanskrit words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. Of particular help in the preparation of the entire book is the thirty volume book in Kannada on Rig Veda consisting of 25000 pages edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others. Only a translator knows the travails of the earlier translators.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement. Thanks to Sreeranga Printers for the neat printing of this book.

April 4, 2007

R. L. Kashyap

97th anniversary of Sri Aurobindo's
arrival in Pondicherry

(ix) Abbreviations

Ar.:	Aranyaka
Bṛh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CWKS:	Collected Works of KS
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Aranyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
U:	Upaniṣhad
Uṣṇīk (8/8/12):	Uṣṇīk metre with three pādās with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having 'c' pādās, each with 'b' syllables
Triṣṭup (11,4):	Triṣṭup metre with 4 pādās, each having 11 letters, a total of 44.

I. Text, Translation and Notes on the 589 mantrās

Anuvāka 1: Sūktās (1-10)

1. Agni

Riṣhi: Vāmadeva Gautamaḥ

- 4.1.1: The gods sent Agni inwards**
 - 4.1.2: The king Varuṇa**
 - 4.1.3: Turn towards us as a friend**
 - 4.1.4: Liberate us from all hostiles around us**
 - 4.1.5: Reach the bliss to us**
 - 4.1.6: Glorious is the vision of godhead**
 - 4.1.7: The three births**
 - 4.1.8: He is like a banquet hall full of Soma**
 - 4.1.9: Makes men conscious of knowledge**
 - 4.1.10: Agni leads us to ecstasy**
 - 4.1.11: Born concealing his two ends**
 - 4.1.12: The seven beloved brought him to birth**
 - 4.1.13: Human fathers**
 - 4.1.14: They rent the hill**
 - 4.1.15: Opened the pen of hidden ray cows**
 - 4.1.16: Thrice seven supreme planes**
 - 4.1.17: The darkness was wounded**
 - 4.1.18: The gods were in all gated abodes**
 - 4.1.19: Purified Soma-delight poured**
 - 4.1.20: Indivisibility of all the gods (*aditī*)**
- [Metre: 1, Aṣṭiḥ (16/16/16/8/8); 2, Atijagatī (12/12/12/8/8); 3, Dhṛtiḥ (12/12/8/8/8/16/8); 4-20, Triṣṭup (11,4);]**

4.1.1: The Gods have sent inwards, you the divine worker (2), they who are forever with one passion, O Agni (1). With the will they sent you in (3). He is the immortal in mortals, O master of sacrifice (4). They brought to birth the divine being who brings in the divinity, the conscious thinker (5). They brought to birth the universal who brings in the divinity, the conscious thinker (6).¹

[*ā devam*: one who brings the divinity (or god);

arati: traveller, worker; the root 'ar' seems to indicate any strong movement, action or work; the energy that does the great work (SA).]

The importance of some of the mantrās in the first three sūktās of this Maṇḍala along with (4.58) for understanding the secrets in Veda has been stressed by (SA) in his essays in (SV). We shall mention some of the essential ideas in our essay, 'Understanding some secrets in the Veda' in the appendix 2 of this book.]

4.1.2: O Agni, you turn towards the godheads with Varuṇa (2). (Varuṇa) is right thinking and is your brother who delights in the sacrifice (1, 3). (He is) the eldest who delights in the sacrifice (4). He possesses the truth, is the son of Aditi and upholds seeing-men (5). (He is) the king who upholds seeing-men (6).²

[*ādityam*: son of Aditi, the indivisible and infinite mother Aditi; this epithet is used for all the gods, especially the solar gods, Sūrya, Mitra, Varuṇa, Bhaga and Aryaman. *ādityaḥ* in (1.50.13) refers to Sūrya.]

¹ त्वां ह्यग्ने सदमित् संमन्यवो (1), देवासो देवमरतिं न्यैरि (2), इति क्रत्वा न्यैरिरे (3), अमर्त्यं यजत मर्त्येषु आ (4), देवमादेवं जनत प्रचेतसं (5), विश्वमादेवं जनत प्रचेतसम् (6)

² स भ्रातरं (1), वरुणमग्न आ ववृत्स्व देवान् (2), अच्छा सुमती यज्ञवनसं (3), ज्येष्ठं यज्ञवनसम् (4), क्रतावानम् आदित्यं चर्षणीधृतं (5), राजानं चर्षणीधृतम् (6)

4.1.3: O Friend, turn towards us the friend in his motion (1), as two rapid chariot-horses (turn) a swift wheel (2). O strong worker, (turn him) to us like galloping horses (3). O Fire, may you be with us and find for us bliss in Varuṇa (4), and (find bliss) in the Life-powers who carry the universal Light (5). O you flaming into lustre for the begetting of the Son (6), create peace for us (7), O strong worker, create the peace (8).³

[*āshum*: motion; *tuje*: begetting;

toka: son; the god being born as the son of the ṛiṣhi in his subtle body. Friend: Varuṇa]

4.1.4: Drive away from us the wrath of divine Varuṇa (2), O Fire, for you know (1). (May you) liberate us from (the hold of) all hostile powers (4). (You are) flaming into lustre, strongest to sacrifice, mightiest to bear (3).⁴

[Also in TS (2.5.12.22);

ava yāsisīṣṭhāḥ: move away (from us); Yāska, S., etc., are silent on this word; *yāsi*: to go, (10.4.3)]

4.1.5: O Agni, may you be most close to us with your protection (1). (May you) be most near in the dawning of this dawn (2). Rejoicing in us, put away from us Varuṇa by the sacrifice (3); reach the bliss (to us) (4), be ready to our call (5).⁵

[Also in TS (2.5.12.23); *vīhi*: reach, *ava*: away from us;

Line 3: 'put away from us Varuṇa'; The purport is: 'The aspirant cannot bear the pressure of the wrath of Varuṇa against his impurities. When the dawn of inner light comes, he wants the protection of Agni so that he can digest that experience. The

³ सखे सखायम् अभि आ बवृत्स्व आशुं (1), न चक्रं रथ्येव रंहा अस्मभ्यं (2), दस्म रंहा (3), अग्रे मृळीकं वरुणे सचा विदो (4), मरुत्सु विश्वभानुषु (5), तोकाय तुजे शुशुचान् (6), शं कृधि अस्मभ्यं (7), दस्म शं कृधि (8)

⁴ त्वं नो अग्रे वरुणस्य विद्वान् (1), देवस्य हेळो अव यासिसीष्ठाः (2), यजिष्ठो वह्नितमः शोशुचानो (3), विश्वा द्वेषांसि प्र मुमुग्धि अस्मत् (4)

⁵ स त्वं नो अग्रे अवमो भव ऊती (1), नेदिष्ठो अस्या उषसो व्युष्टौ (2), अव यक्ष्व नो वरुणं रराणो (3), वीहि मृळीकं (4), सुहवो न एधि (5)

wisdom of Varuṇa is beyond his reach at this stage'. Recall prayer to Indra in (1.4.1), 'Do not show us the knowledge which is beyond us'.]

4.1.6: Most glorious is the vision of this Godhead (1), most richly bright in mortals (2). (This vision is) as if the pure and warm butter of the milch-cow (*dhenoh*) that cannot be slain (3). The vision of the Godhead is her desirable gift (4).⁶

[Here the connection between Agni and Ray-cow and Aditi comes out. "Who is this cow that, 'cannot be slain', if not the cow Aditi, the infinite mother, the supreme divine consciousness, creative of the cosmos, of the gods and the demons, of men and of all that is?" (SA)]

In line 4, 'her' refers to the cow, Aditi. The gift of Aditi is the vision of Sun.

ghṛtam, the butter, indicates the mental clarity or clarity of thought or light.

mamhana: gift; *spārḥā*: desirable;

taptam: warm; *shuchi*: bright;

Lines 1 & 2: Line 2 refers to Agni within man. He is the representative of the spiritual sun.]

4.1.7: Three are they, his supreme truths (1), the desirable births of the divine Fire (2). Within in the infinite he is spread wide everywhere (3), and has come to us pure and brilliant and noble, shining in his beauty (4).⁷

[Lines 3, 4: (alt.): One who has spread wide within in the infinite; he in his luminous beauty comes to us.]

Three births: These three births of fire are not, as usually explained, its three physical forms (the fire of combustion, marine fire and lightning) — which, even if accepted, shows that the Vedic people were far from the mere primitive barbarians. His birth is

⁶ अस्य श्रेष्ठा सुभगस्य संहक् देवस्य (1), चित्रतमा मर्त्येषु (2),
शुचिं घृतं न तप्तम् अघ्नयायाः (3), स्पार्हा देवस्य मंहनेव धेनोः (4)

⁷ त्रिः अस्य ता परमा सन्ति सत्या (1), स्पार्हा देवस्य जनिमानि अग्नेः
(2), अनन्ते अन्तः परिवीत (3), आगात् शुचिः शुक्रो अयौ रोश्चानः (4)

connected with truth; his births are “within in the infinite” *sat-chit-ānanda*. These are the three levels of the earthly evolution on each of which this divine fire takes his birth, *parivīṭāḥ*, on the plane of matter and life and mind. (SA)]

4.1.8: He is a messenger, a Priest of the call, whose yearning is towards all the planes (1). Golden is his chariot, ecstatic his tongue of flame (2), red are his horses, beautiful his body, wide his lustre (3); ever is he rapturous like a banquet hall full of the Soma-delight (4).⁸

[*vaśhṭi*: yearning, desire;

vapuṣhyo vibhāvā: beautiful body, great is his body;

pīṭumati: well-stored with food;]

4.1.9: He is the friend (or builder) of their sacrifice who makes men conscious of the knowledge (1). They lead him on with a mighty cord (2). He dwells in the gated house (of the person) accomplishing his aims (3). He, a god, has come to be the means of accomplishment of the mortal (4).⁹

[Line 4 (alt.): ‘divine, he accepts companionship in the riches of the mortal’. The two meanings are possible because of the different meanings of *sadhanitvam*.

The ‘knowledge’ in line 1 and ‘accomplishment’ in line 4 are in the mantra (4.1.1).]

4.1.10: Let this Agni lead us (1), in his knowledge of all things towards the ecstasy that is enjoyed by the Gods (2). All the immortals created (this bliss) by the thought (3). Father Heaven was its begetter, outpouring the truth (4).¹⁰

⁸ स द्रुतो विश्वेदभि वष्टि सद्भा होता (1), हिरण्यरथो रंसुजिह्वः (2), रोहिदश्चो वपुष्यो विभावा (3), सदा रणवः पितुमती इव संसत् (4)

⁹ स चैतयन् मनुषो यज्ञबन्धुः (1), प्र तं म्हा रशनया नयन्ति (2), स क्षेति अस्य दुर्यासु सार्धन् (3), देवो मर्तस्य सधनित्वम् आप (4)

¹⁰ स तू नो अग्निः नयतु (1), प्रजानन् अच्छा रत्नं देवभक्तं यदस्य (2), धिया यद्विश्वे अमृता अकृण्वन् (3), द्यौष्पिता जनिता सत्यमुक्षन् (4)

[*ratna*: ecstasy; it is created by the immortals with the help of their thought (*dhiyā*); it was the raining down upon the lower hemisphere of the truth that gave birth to the joy here.

ukṣhan: raining, outpouring;] •

4.1.11: He was born first and supreme in the waters (Rivers) (1), in the foundation of the vast world (*sva*), in his native seat (original home) (2). Without head, without feet, concealing his two ends (3), he joins them in the lair of the Bull (4).¹¹

[*ayoyuvāna*: joins; *pastyāsu*: rivers, waters, habitations;

vṛṣhabhasya nīle: lair or abode of the Bull, the Puruṣha, called as the supreme plane of Viṣṇu, '*tat viṣṇoḥ paramam padam* (1.22.17); this bull is mentioned again in (4.58.3).

antā: two extremities; they are the superconscient ocean and the ocean of inconscient matter, mentioned in (4.58.11)]

4.1.12: He went forward by the illumined knowledge (1), as the first and supreme force (2), in the native seat of Truth, in the lair of the Bull (3), desirable and young and beautiful of body and wide in lustre (4). The seven Beloved brought him to birth for the Bull (5).¹²

[Bull: The supreme being or Puruṣha;

pra āṛta: comes forward (S),

shardhaḥ: host (common meaning); illumined knowledge (S, SA)

Line 5: The seven powers of bliss, the powers of the seven planes; the seven mothers are mentioned in (10.107.4), (1.34.8) etc. For more details, see (4.1.16), (4.13.3). See also the essay 'Seven Worlds' in the appendix.]

¹¹ स जायत प्रथमः पस्त्वासु (1), महो बुध्रे रजसो अस्य योनौ (2),
अपादशीर्षा गुहमानो अन्ता आ (3), अयोयुवानो वृषभस्य नीले (4)

¹² प्र शर्धे आर्त (1), प्रथमं विपन्यान् (2), ऋतस्य योना वृषभस्य नीले (3),
स्पाहो युवा वपुष्यो विभावा (4), सप्त प्रियासो अजनयन्त वृषणे (5)

Work of Ancient fathers: (13-18)

4.1.13: Here, our human fathers went forward on their way (1), towards the Truth desiring to possess it (2). They drove upwards (to the truth) the luminous ones (4), the good milk-cows whose pen is in the rock in their covering prison (3). The dawns answered their call (5).¹³

[*vavre*: hiding cave; covering prison; *ut ājan*: drove upwards;

Here is the indication that the ancient fathers *pitarah* are human. The same idea is explicit in (10.130.6) (*pūrve pitarah manuṣhyāḥ*) 'the human ancient fathers'. The work of the sages, the human fathers is also (1.36.7), (4.1.15), (4.2.15-18) etc.

Line 5 (alt.): 'calling to the dawns'

Line 2: Clearly the Angirasa go to get the truth, not the animal cows

Line 5: The hidden knowledge aspires to be free. The dawns respond.]

4.1.14: They rent the hill, they made themselves bright and pure (1). Others around them proclaimed that work of theirs (2). Drivers of the herd, they sang the chant of illumination to the Doer of the work (3). They found the Light (4), They accomplished the work by their thoughts (4).¹⁴

[*chakṛpanta*: shine; *pashva-yantrāso*: one having the control of the herds;

'Rending the hill by the words', is mentioned in (1.71.2).

Line 4 (alt.): They did work by their thoughts (S).]

¹³ अस्माकमत्र पितरौ मनुष्या अभि प्र सैदुः (1), ऋतम् आशुषाणाः (2), अश्मब्रजाः सुदुर्घा ब्रजे अन्तः (3), उत् उस्त्रा आजन् (4), उषसो हुवानाः (5)
¹⁴ ते मर्मजत दृष्ट्वांसो अद्रिं (1), तत् एषाम् अन्ये अभितो वि वौचन् (2), पञ्च-यन्त्रासो अभि कारम् अर्चन् (3), विदन्त ज्योतिः (4), चकृपन्त धीभिः (5)

4.1.15: By a mind seeking the Rays, (they rent) the firm and massed hill (1), which encircled the shining herds and repressed them (2). By the divine word, men (4), aspiring (for the knowledge), burst open (6), the strong place, pen full of Ray-cows (3,5).¹⁵

[Lines (3-6): Idea in (10.45.11), 'they burst open the covered pen of the ray-cows'; *ubdham*: massed;]

4.1.16: They meditated on the supreme name of the milch-cow (1). They discovered the thrice seven supreme planes (or names) of the mother (2); knowing that the herds lowed towards it (3), the ruddy Dawn became manifest by the glory of the Cow of Light (4).¹⁶

[*vrāh*: herds; *manvata*: meditated, held in their thought;

paramāṇi: supreme planes, supreme names;

References to seven: (4.1.12), *sapta priyāsaḥ*; (4.2.15), *sapta viprāḥ*; (4.7.5), *sapta dhāmabhiḥ*; (4.13.3), *sapta yāhvīḥ* (horses); (4.16.3) *kāruḥ* (doers of work); see the essay 'Seven Worlds' in the appendix.]

4.1.17: The darkness was wounded and vanished (1). Heaven shone out, up arose the light of the divine Dawn (2). The Sun entered into the fields of the Vast (3), looking on the straight and crooked things in mortals (4).¹⁷

[*ajrān*: fields]

4.1.18: Then, indeed, after waking they wholly saw behind and wide around them (1). Then, indeed, they held the ecstasy that is enjoyed in mind (heaven) (2), in all gated houses were all the gods (3). O Mitra, O Varuṇa, let there be the Truth for the Thought (4).¹⁸

¹⁵ ते गंव्यता मनसा दृध्रम् उब्धं (1), गा येमानं परि षन्तम् अद्रिम् (2), दृब्धं (3), नरो वचसा दैव्येन (4), ब्रजं गोमन्तम् (5), उशिजो वि बंबुः (6)

¹⁶ ते मन्वत प्रथमं नाम धेनोः (1), त्रिः सप्त मातुः परमाणि बिन्दन् (2), तत् जानतीः अभ्यनूषत ब्रा (3), आविः भुवत् अरुणीः यशसा गोः (4)

¹⁷ नेशत् तमो दुधितं (1), रोचत द्यौः उत् देव्या उषसो भानुः अर्तं (2), आ सूर्यो बृहतः तिष्ठत् अज्रान् (3), ऋजु मर्तेषु वृजिना च पश्यन् (4)

¹⁸ आदित् पश्चा बुबुधाना व्यख्यन् (1), आदित् रत्नं धारयन्त बुभक्तम् (2), विश्वे विश्वासु दुर्यासु देवा (3), मित्रं धिये वरुण सत्यमस्तु (4)

[Verses 17, 18: "This is evidently the same idea as has been expressed by Parāshara Shāktya in (1.71) in a different language, (namely) the pervasion of the whole existence by the thought and impulse of the truth and the working of all the godheads in that thought and impulse to create in every part of our existence the bliss and the immortality". (SA, SV, p. 198)]

4.1.19: May my speech be towards the upblazing Fire (1), the Priest of the call, the bringer of all things, strong to sacrifice (2). It is as if one drank from the pure udder of the cows of light (3), the purified Soma-food, poured on all sides (4).¹⁹

[*amshoh*: Soma; *amshuh*: ray, (8.72.2);

andhaḥ: food, food based on Soma]

4.1.20: (Agni is) the power of indivisibility of all the gods (1). (Agni is) the guest of all human beings (2). May Agni draw to us the protection of the gods (3), may he be blissful to us, (4).²⁰

[*aditi*: power of indivisibility; *yajniyānām*: masters of yajna, gods; *jātaveda*: knower of all things born;]

2. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.2.1: Immortal in mortals

4.2.2: Son of force

4.2.3: I hold the thought with my mind

4.2.4: Great is the joy of achievement

4.2.5: Yajna is a human friend

4.2.6: Brings fuel with the sweat of the labour

4.2.7: He who sends you the food

4.2.8: Carry the giver beyond evil

4.2.9: He who does the work for you

¹⁹ अच्छा वोचेय शुशुचानमग्निं (1), होतारं विश्वभरसं यजिष्ठम् (2), शुचि ऊर्ध्वो अतृणन्न गवाम् (3), अन्धो न पूतं परिषिक्तम् अंशोः (4)

²⁰ विश्वेषाम् अदितिः यज्ञिर्यानां (1), विश्वेषाम् अतिथिः मानुषाणाम् (2), अग्निः देवानाम् अर्वा आवृणानः (3), सुमृळीको भवतु जातवेदाः (4)

- 4.2.10: Well-founded work of the mortal
 4.2.11: Knowledge and ignorance, finite and infinite
 4.2.12: Angirasa seers and aspiring by work
 4.2.13: Fill the doer of work with safeguards
 4.2.14: We have done work to reach you
 4.2.15: May we be born as the seven illumined seers
 4.2.16: May we do now like the Angirasa sages
 4.2.17: They became gods and are perfect in action
 4.2.18: The birth of gods within
 4.2.19: We have become perfect in works
 4.2.20: Take pleasure in our utterances

[Metre: Trishṭup, (11, 4)]

4.2.1: He who is immortal in mortals and the possessor of the Truth (1). He is the God in the gods, the worker, has been set within as the Priest of the call (2). He is most strong for sacrifice, to blaze out with the might of his flame (3), to speed up men on the way by the power of their offerings (4).¹

[*arati*: traveller, worker, fighter;

Line 1: it is a part of (1.77.1)

hota: priest of the call, one who calls the other gods to come; a common epithet for Agni.]

4.2.2: O Son of Force, here today you are born for us (1). You move as a messenger between those born of both the Births (2), yoking, O sublime Flame (3), your mighty associates who are straight and massive and bright in lustre (4).²

[*rjumushkān*: straight and massive;

vṛṣhaṇaḥ: mighty ones, may refer to the Angirasa seers]

¹ यो मर्त्येषु अमृतं कृतावा (1), देवो देवेषु अरतिः निधायि होता (2),

यजिष्ठो म॒ह्ना शुच॑ध्यै (3), ह॒व्यैः अ॒ग्निः मनु॑ष ईर॑य॒ध्यै (4)

² इह त्वं सूनो सहसो नो अ॒द्य जा॑तो (1), जा॒तान् उ॒भया॑न् अ॒न्तर॑ग्रे दू॒त
 ई॒यसे (2), यु॒युजा॑न ऋ॒ष्व (3), ऋ॒जु-मु॒ष्कान् वृ॑षणः शु॒क्रांश्च॑ (4)

4.2.3: I hold in thought with my mind (2), your two red gallopers of the Truth, raining the powers which increase, raining light (1), and swiftest (3). Yoking the ruddy-shining pair (5), you move between (4), (you) Gods and the mortal peoples (6).³

[*ghrtasnū*: pouring light, (10.12.4);

vṛdhasnū: raining (or pouring) the powers which increase the powers of the deities in us.]

4.2.4: O Agni, you are well-horsed, well-charioted, and great in the joy of achievement (3). For the givers of good offerings, bring now (4), Aryaman, Mitra and Varuṇa (1), and also Indra, Vishnu and the Maruts and the Ashwins for them (2).⁴

4.2.5: O Agni, yajna is like a human friend (2), it is inviolable forever (3). (With it) is the Ray-cow, power of increase and life-energy (1). O mighty Lord, with it is the Word (*iḷa*) and the progeny (4). It is a long felicity of riches with a wide foundation, and with it is the hall (5).

[Also in TS (3.1.11.2);

Line 2 (alt.): Yajna is a comrade with whom are the gods (SA).

Line 1 (alt.): with it is cow, sheep, horse (S, SA)

rayim: usually translated as 'riches' or felicities. According to (SA), it is that richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine bliss; the soul by this *rayi* advances to an ever greater and more richly equipped wideness of its being.]

³ अत्या वृधस्मू रोहिता घृतस्मू ऋतस्य (1), मन्ये मनसा (2), जविष्ठा (3), अन्तः ईयसे (4), अरुषा युजानो (5), युष्मांश्च देवान् विश आ च मर्तान् (6)

⁴ अर्यमणं वरुणं मित्रम् (1), एषाम् इन्द्राविष्णू मरुतो अश्विनोत (2), स्वधौ अग्रे सुरथः सुराधा (3), एदु बह सुहविषे जनाय (4)

⁵ गोमान् अग्रे अविमान् अश्वी (1), यज्ञो नृवत् संखा (2), सदमित् अप्रमृष्यः (3), इळावान् एषो असुर प्रजावान् (4), दीर्घो रयिः पृथुबुधः सभावान् (5)

4.2.6: To him who brings your fuel to you along with the sweat of his labour (1), and heats his head with you (2), be a protector in your self-strength (3). O Fire, guard him from (the hostiles) all around who would do him evil (4).⁶

[*uruṣhya*: guard; *svit*: sweat;

siṣhvidānaḥ: *sisvidānaḥ*; pour the sweat, (5.42.10), (7.103.8);

Line 2: concentrates intensely on you]

4.2.7: He who brings your food to you when you desire your food (1), who whets your flame and sends upwards the rapturous guest (2), he, who as seeker of the godhead, kindles you in his gated house (3), in him, may there be the abiding and bounteous riches (4).⁷

4.2.8: He who in the dusk, he who in the dawn would give expression to you (1), or bringing his offering, makes you a beloved friend (2), may you carry that giver beyond the evil (4), to his own home as the Horse with golden trappings (3).⁸

4.2.9: O Agni, he who gives to you, the Immortal (1), and does in you the work outstretching the Ladle (2), may he not in his labour be divorced from the riches (3). Let not the sin of one, who would do evil, surround him (4).⁹

[*na pari varat*: not surround; *na vi yoṣhat*: not divorced;

sruk: ladle; aspiration]

⁶ यस्त इध्मं जभरत् सिष्विदानो (1), मूर्धानं वा ततपते त्वाया (2),
भुवः तस्य स्वर्तवान् पायुः अंग्रे (3), विश्वस्मात् सीम् अघायत उरुष्य (4)

⁷ यस्ते भरात् अत् नियते चित् अन्नं (1), निशिषत् मन्द्रम् अतिथिम्
उदीरत् (2), आ दैव्युः इनधते दुरोणे (3), तस्मिन् रयिः ध्रुवो अस्तु
दास्वान् (4)

⁸ यस्त्वा दोषा य उषसि प्रशंसात् (1), प्रियं वा त्वा कृण्वते हविष्मान्
(2), अश्वो न स्वे दम् आ हेम्यावान् (3), तमंहसः पीपरो दाश्वान्सम् (4)

⁹ यस्तुभ्यमग्रे अमृताय दाशद् (1), दुवस्त्वे कृण्वते यतस्रुक् (2),
न स राया शंशमानो वि यौषत् (3), न एनम् अंहः परि वरत् अघायोः (4)

4.2.10: He in whose pilgrim-rite you take pleasure (1), and, you the divine being take delight in the well-founded work of a mortal (2), may the Power of the Call (*hotrā*) be pleased with him, O most young Fire (3). May we bring about the increase in him by worshipping (you) (4).¹⁰

Human Seeking after truth and bliss (11-14)

4.2.11: Let the knower discriminate the Knowledge and the Ignorance (1), the straight and open (*vīta*) levels and the crooked that shut in mortals (2). O God, for the riches, for the right birth of the Son (3), lavish on us the finite (*diti*) and guard the Infinite (*aditi*) (4).¹¹

[This is TS (5.5.4.4); idea is in Īsha U. (9-11), with the words *vidyā*, *avidyā*;

vītā: open; wide-spread, (4.7.6); *pr̥ṣhṭha*: straight; *svapatyāya*: right birth of son, (within us), (for riches) with fair offspring;

Diti: divided consciousness, mother of division; Aditi: undivided consciousness, Indivisible mother; see the note in (4.3.9) on Diti and Aditi. Aditi and Diti are closely related to the goddess of Dawn Ushas and night, mentioned in some detail in the introduction to hymn (4.51) especially the last para in page 167.]

4.2.12: (The Angirasa) seers who are unconquered proclaimed the seer (Agni) (1). They established him within in the gated house of the human being (2). O Agni, aspiring by work (*arya*), by your journeying feet (4,6), see those wonderful ones who are made visible (3,5).¹²

[This is the journey for getting the vision of the godhead.

Seers: the seven seers, the Angirasas;

evaiḥ padbhiḥ: journeying feet; *adbhutān*: wonderful one]

¹⁰ यस्य त्वमग्ने अध्वरं जुजौषो (1), देवो मर्तस्य सुधितं रराणः (2),

प्रीता इत् असत् होत्रा सा यविष्ठा (3), अस्माम् यस्य विधतो वृधासः (4)

¹¹ चित्तिम् अचित्तिं चिनवद् वि विद्वान् (1), पृष्ठेवं वीता वृजिना च मर्तान् (2), राये च नः स्वपत्याय देव (3), दितिं च रास्व अदितिम् उरुष्य (4)

¹² कविं शशासुः कवयो अदब्धा (1), निधारयन्तो दुर्यासु आयोः (2), अतस्त्वं दृश्यान् (3), अग्र एतान् पद्भिः (4), पश्येः अद्भुतान् (5), अर्य एवैः (6)

4.2.13: O Fire, ever most young, may you give your good leading to the singer of the word (1), who has pressed the Soma and performed the sacrifice (2). (May you) bring to him in his labour (3), an ecstasy wide in its delight, O luminous one (4). (May you) fill the seeing man for his safeguard (5).¹³

[*ghṛshve*: luminous one]

4.2.14: O Fire, as we have done with our hands, with our feet (2), with our bodies in our desire of you (1), like men who make a chariot with the toil of their two arms (3), so, the wise thinkers have laboured out the Truth desiring to possess it (4).¹⁴

4.2.15: Now may we be born as the seven illumined seers of the mother Dawn (1), supreme ordainers creating the Gods within us (2). May we become the Angirasas, sons of Heaven (3), and, shining with light, break the hill that has within it the riches (4).¹⁵

[In our inner journey from the inconscient or heart ocean to the super conscient as detailed in (4.58), we have to develop the powers of the Angirasa seers and demolish all the hills of the hostiles within the midworld within us and release the energies of light and might within them, needed for the journey.]

4.2.16: O Agni, our supreme and ancient fathers (2), desiring to possess the Truth (3), speakers of the Word, reached the very purity, by the Light of their meditation (4). as they broke through the earth and uncovered the ruddy herds (5). (This work can be done) now too, even as before (1).¹⁶

¹³ त्वमग्ने वाघते सुप्रणीतिः (1), सुतसोमाय विधत्ते यविष्ठ (2),
रत्नं भर शशमानाय (3), घृष्णे पृथु श्रन्द्रम् (4), अवसे चर्षणिप्राः (5)

¹⁴ अधा ह यद् वयमग्ने त्वाया (1), पङ्भिः हस्तैभिः चकृमा तनूभिः (2),
रथं न क्रन्तो अपसा भुरिजोः (3), क्रतं येमुः सुध्य आशुषाणाः (4)

¹⁵ अधा मातुः उषसः सप्त विप्रा जायेमहि (1), प्रथमा वेधसो नृन् (2),
दिवस्पुत्रा अङ्गिरसो भवेम (3), अद्रिं रुजेम धनिनं शुचन्तः (4)

¹⁶ अधा यथा (1), नः पितरः परासः प्रत्तासो अग्र (2),
क्रतम् आशुषाणाः (3), शुचि इत् अयन् दीधितिम् उक्थशासः (4),
क्षामा भिन्दन्तो अरुणीः अप ब्रन् (5)

[Also in TS (2.6.12.11); *didhitim*: by the light of meditation, (7.1.1); light of thought, (5.18.4)]

4.2.17: Perfect in action, perfect in lustre, desiring the godhead (1), becoming gods, they smelted and forged the Births as one forges iron (2). Flaming with light they made the Fire to grow (3); surrounding Indra, they reached the wide mass of the Ray-Cows (4).¹⁷

[The human aspirant has to become god so that he can reach the supreme goal. The example of Angirasa seers can be emulated by all aspirants.]

parishadanta: surrounding;]

4.2.18: There was seen like herds of the Cows in an opulent place (1), that which is near to the birth of the gods, O Forceful Fire (2). They achieved the wide illumination of mortals (3), and were warriors for the growth of the higher being (4).¹⁸

[*akṛpran*: illumined, achieved the state of wide illumination;

arya: warriors; *urvashīḥ*: wide illumination; *akhyat*: was seen;]

4.2.19: For you we worked and became perfect in our works (1), the Dawn shone out and illumined the Truth (2). In many ways, (we lit) the Fire in whom there is no insufficiency (3), in the fullness of his delight, brightening the beautiful eye of the Godhead (4).¹⁹

¹⁷ सु॒क॒र्मा॒णः सु॒रुचो॑ दे॒व॒यन्तो॑ (1), अ॒यो न दे॒वा ज॒नि॒मा ध॒मन्तः॑ (2), शु॒चन्तो॑ अ॒ग्निं ब॑वृ॒धन्त॑ (3), इन्द्र॑म् ऊ॒र्वं ग॒व्यं प॒रिष॑दन्तो अ॒गमन्॑ (4)

¹⁸ आ यू॒थेव॑ क्षु॒मति॑ प॒श्वो अ॑स्व्यद् (1), दे॒वानां॑ यत् ज॒नि॒म अ॒न्ति उ॒ग्र (2), म॒र्ता॒नां चि॒त् उ॒र्वशीः॑ अ॒कृ॒प्रन् (3), वृ॒धे चि॑द॒र्य उ॒पर॑स्य॒ आयोः॑ (4)

¹⁹ अ॒कर्म॑ ते स्वर॑प्तो अ॒भूम् (1), ऋ॒तम् अ॑व॒सन् उ॒षसो॑ वि॒भा॒तीः (2), अ॒नू॒नम् अ॒ग्निं पु॑रु॒धा (3), सु॒श्च॒न्द्रं दे॒वस्य॑ म॒र्म॒जतः॑ चा॒रु चक्षुः॑ (4)

4.2.20: O Agni, these are the utterances (1). O Creator, we have spoken to you the seer (2); take pleasure in them (3). Flame upwards, make us move full of possessions (4). O You of many boons, give us the Great Riches (5).²⁰

[*vedhaḥ*: creator;

The last mantra in the next sūkta, (4.3.16) is closely related.]

3. Agni

Riṣhi: Vāmadeva Gautamah

- 4.3.1:** Create Rudra for yourselves
 - 4.3.2:** You are turned towards us
 - 4.3.3:** Speak the thought to Agni
 - 4.3.4:** When can we have your acts of companionship?
 - 4.3.5:** How do you speak of us to Mitra and others?
 - 4.3.6:** What do you say to the wind (*vāta*) and Ashvins?
 - 4.3.7:** Pūṣhan, Rudra and Viṣṇu
 - 4.3.8:** Life-gods, Sun and Aditi
 - 4.3.9:** Truth governed by Truth
 - 4.3.10:** Dappled Bull
 - 4.3.11:** Angirasa seers rent the hill by truth
 - 4.3.12:** By the truth, the waters raced over
 - 4.3.13:** May we not suffer evil thought
 - 4.3.14:** Break the strong evil
 - 4.3.15:** Take joy in the words of knowledge
 - 4.3.16:** Secret words of guidance
- [Metre: Triṣṭup (11, 4)]

²⁰ ए॒ता तै॑ अ॒ग्र उ॒च॒या॒नि (1), वे॒धो अ॒वो॒चाम॑ क॒वये॒ (2), ता जु॑षस्व (3),
उत् शो॑चस्व कृ॒णुहि॑ व॒स्य॑सो (4), नो म॒हो रा॒यः पु॑रु॒वार॒ प्र य॑न्धि (5)

4.3.1: Create for yourselves Rudra, the King of the pilgrim-rite (1). (He is) the Priest of the invocation who worships with sacrifice the Truth for earth and heaven (2). Create Agni golden in his form for your protection (4), before the thunder-crash from the unknown (3).¹

[*hiraṇyārūpam*: golden in his form; gold is always the symbol of the solar light of the truth, *ṛtam jyotiḥ*;

tanayitnoḥ: the thunder-crash;

rudra: literal meaning: 'one who is fierce'. In the ritual, there is a close connection between the deity Rudra and Agni. For instance some ritualists regard the famous litanies to Rudra in TS (4.5) (*namaka*) and TS (4.7) (*chamaka*), as addressed to Agni, since these mantrās are used in making the offerings to the fire in the altar. Rudra is the divine who guides our evolution by smiting and destroying the sons of darkness, and the evil they create in man. In some hymns such as (5.70), other gods such as Mitra and Varuṇa assume this Rudrahood. See also (4.3.6) and (4.3.7).]

4.3.2: This is the seat which we have made for you (1). You are turned towards us and wide-extended around (3), sit here within (4), even as, a wife richly robed sits desiring her lord (2). We are turned to meet you, perfect in wisdom, O Agni (5).²

[*svapāka*: perfect in wisdom; *yonī*: seat; abode, (3.5.7), (6.15.16);

Line 4, (alt.): these (persons) are fronting you (*praticī*)

Line 2: also in (1.124.7), (10.71.4), (10.91.13).]

4.3.3: To the immortal godhead, speak the Thought, the word expressing him (3), to Agni that hears, who is inviolate (1). He is the creator strong in vision and the happy (2). Him I pray as with the voice of the stone of the pressing when it presses out the Soma-honey (4).³

¹ आ वो राजानम् अध्वरस्य रुद्रं (1), होतारं सत्ययजं रोदस्योः (2),
अग्निं पुरा तनयित्तोः अचित्तात् (3), हिरण्यरूपम् अवसे कृणुध्वम् (4)

² अयं योनिः चकृमा यं वयं ते (1), जायेव पत्यं उशती सुवासाः (2),
अर्वाचीनः परिबीतो (3), नि षीद (4), इमा उं ते स्वपाक प्रतीचीः (5)

³ आशुण्वते अदपिताय मन्म (1), नृचक्षसे सुमृळीकार्यं वेधः (2),
देवाय शस्तिम् अमृताय शंस (3), ग्राबैव सोता मधुषुद् यम् ईळे (4)

[*shastim*: word expressing (him); *i/e*: I pray;

shamsa: speak; *manma*: thought;]

4.3.4: O Agni, you turn towards our labour (1). Become aware of our Truth, which is perfect in thought, O truth-conscious (2). When shall there be your utterances that share in our ecstasy (3)? When (shall be there) your acts of companionship in the house (4)?⁴

[*svādhih*: having one's thought permanently fixed, (10.45.1);

rtachit: truth-conscious; *bodhi*: become aware;]

4.3.5: O Agni, how do you (speak of the) blame to Varuṇa, to Heaven (1)? What is that sin we have done (2)? How would you speak of us to Mitra, the bountiful, and to earth (3)? (What will you say) to Aryaman, what to Bhaga (4)?⁵

[*garhase*: to blame (occurs only once)]

4.3.6: O Agni, what would you say for us growing in your abodes (1)? What (do you say) to the wind most forceful, to the seeker of the Good (2)? What do you say to the all-pervading, to the lords of the journey (Ashvins), to the earth (3)? What (would you say) to Rudra, the slayer of men, O Agni (4)?⁶

[*dhiṣhnyāsu*: abodes; Rudra is the slayer of men who work with and for hostiles; he is also the beneficent, giver of the offering as indicated in next verse. See (4.3.1).]

4.3.7: How will you speak of us to Pūshan, the mighty bringer of increase (1)? What (will you speak) to Rudra great in sacrifice, giver of the offering (2)? What will you say of seed of things to wide-striding Vishnu (3)? What (will you say) to vast doom, O Agni (4)?⁷

⁴ त्वं चित् नः शम्या अग्रे (1), अस्या ऋतस्य बोधि ऋतचित् स्वाधीः (2),
कदा तं उक्त्वा संधमाद्यानि (3), कदा भवन्ति सख्या गृहे तै (4)

⁵ कथा ह तत् वरुणाय त्वमग्रे कथा दिवे गर्हसे (1), कन्न आगः (2),
कथा मित्राय मीळुषे पृथिव्यै ब्रवः (3), कत् अर्यम्णे कत् भगाय (4)

⁶ कद् धिष्ण्यासु बृधसानो अग्रे (1), कद्वाताय प्रतवसे शुभये (2),
परिज्मने नासत्याय क्षे ब्रवः (3), कदग्रे रुद्राय नृधे (4)

⁷ कथा महे पुंष्टिभराय पूष्णे (1), कद्बुद्राय सुमखाय हविः दे (2),
कद्विष्णाव उरुगायाय रेतो ब्रवः (3), कदग्रे शरवे बृहत्यै (4)

4.3.8: When they question you (3), how would you answer to the host of the Life-Gods in their Truth (1), or answer to the Sun in his vastness (2), to the mother indivisible (*aditi*), to the swift traveller (4)? O knower of all things born, you know the Heaven; accomplish (the heaven) for us (5).⁸

4.3.9: I ask for the truth governed by the Truth (1), together with the unripe (*āmā*) things of the Cow (of light) and that of her which is sweet and ripe, O Agni (2). Even though the cow is black of hue, she is (nourished) by the shining water of the foundation (3), and nourished by the water of the companion streams (4).⁹

[*ā īle*: ask, beg; *dhāsinā*: foundation; *pipāya*: nourished;

jāmaryeṇa payasā: companion streams;

Line 3: The black colour symbolises the ignorance, the dark and divided existence, Diti. Cow in the Veda is the symbol of knowledge. This cow, even in ignorance (Diti), still nourishes with a truth which is luminous and governed by the greater truth which is hers on the higher levels. There she is the cow of light (Aditi);

ṛtena ṛtam: is in (5.62.1)]

4.3.10: For the Fire the Bull, the Male, is inundated with the Truth (1), with milk of the heights (2); unstirred he ranges abroad establishing the wideness (3), the dappled Bull has milked out the bright udder (4).¹⁰

[The two verses 9 and 10 have the idea of the united human and divine existence, Diti and Aditi; Diti represents the lower truth which is governed by the higher truth, Aditi. Recall (4.2.11). Similarly the bull the male, in line one of verse 10 indicates the one who is the source, seat, foundation of all. The dappled bull in line 4 indicates the variegated colouring of the life manifested in the triple

⁸ कथा शर्धाय मरुताम् ऋताय (1), कथा सूरं बृहते (2), पृच्छ्यमानः (3), प्रति ब्रवो अदितये तुराय (4), साधा दिवो जातवेदः चिकित्वान् (5)

⁹ ऋतेन ऋतं नियतम् ईळ आ (1), गोः आमा सचा मधुमत् पक्वं अग्ने (2), कृष्णा सती रुशता धासिना (3), एषा जामर्येण पर्यसा पीपाय (4)

¹⁰ ऋतेन हि ष्मा वृषभः चित् अक्तः पुमान् अग्निः (1), पर्यसा पृष्ठ्यैन (2), अस्पन्दमानो अचरद् वयोधा (3), वृषा शुक्रं ददुहे पृश्निः ऊर्ध्वः (4)

world. The multiple manifestation is purified and tranquilised in its activities fed by the waters of truth (pure-bright-udder).]

4.3.11: By the Truth the Angiras-seers broke the hill (1), they parted it asunder (2), they came (to union) with the Ray-cows (3). Human souls took up their dwelling in the blissful dawn (4). The Sun was manifested (5), when the Agni was born (6).¹¹

4.3.12: By means of the Truth, the waters which are divine, immortal and unoppressed (1), along with their honeyed floods (2), raced in an eternal flow (4), like a steed of swiftness urged forward in its galloping, O Agni (3).¹²

[*āpaḥ*: waters; *arṇobhiḥ*: floods; *dadanyuḥ*: raced;

“These four verses (9,10,11,12) are meant to give the preliminary conditions for the great achievement of immortality”, (SA, SV, p. 202). Some explanation is in the essay, ‘Understanding the Secrets in Rig Veda (Details of inner yajna)’, in the appendix 2.

All the great events—the breaking of hill, the release of cows, release of waters, the rising of the Sun-world and Dawn—are mentioned together indicating their unity.]

4.3.13: May you never be under the control of the Power of one who is a thief (1), or of a neighbour or one intimate who would do diminish us (2). May you not incur the debt of a brother who is crooked (3). May we not suffer (by evil thought) by the skill of friend or foe (4).¹³

[The prayer is that Agni himself may not pass over to the control of hostiles. Recall that the so called elder gods became later hostile to the ideals of gods. The ṛishi prays for the power of Agni to be watchful against the supernatural power of the demonic foes.

¹¹ ऋतेनाद्रिं व्यसन् (1), भिदन्तः समङ्गिरसो (2), नवन्त गोभिः (3), शुनं नरः परि षदन् उषासम् (4), आविः स्वः (5), अभवत् जाते अग्रौ (6)

¹² ऋतेन देवीः अमृता अमृक्ता (1), अर्णोभिः आपो मधुमद्भिः (2), अग्रे बाजी न सर्गेषु प्रस्तुभानः (3), प्र सदमित् स्रवितवे दधन्युः (4)

¹³ मा कस्य यक्षं सदमित् हुरो गा (1), मा वेशस्य प्रमिनतो मापेः (2), मा भ्रातुः अग्रे अनृजोः ऋणं वेः (3), मा सख्युः दक्षं रिपोः भुजेम (4)

mā gā: never pass over; *mā veḥ*: do not incur;

huraḥ: thief, one who does harm;

ma bhujema: not experience or suffer;

yakṣham: the supernatural or occult power which captures the force of Agni, the lord of *tapasya*, to use it for harm;

dakṣha: skill;]

4.3.14: O Agni, who is strong in sacrifice, takes pleasure in us (2). Protect us ever guarding us with your keepings (1). (You) burst out in flame, break the strong evil (3). Slay the (Rakshasa) demon even when he is increasing into greatness (4).¹⁴

[*vīd*: strong, (1.71.2, 1.127.3); *amho*: evil]

4.3.15: O Agni, become great of mind by these hymns of illumination (1). Touch these plenitudes, by our thinkings, O hero (2). O Angiras, take joy in the words of knowledge (3). Let our speech expressing you come close to you, enjoyed by the gods (4).¹⁵

[*angirah*: another name for Angirasa seers indicating the close connection between these seers and the deity Agni also spelled as *aṅga*.]

4.3.16: O Creator, to you who knows all (1), I, an illumined sage, have spoken all these in my thoughts and utterances (4), (these) words of guidance, secret words, O Agni (2). (They are) the seer-wisdoms that speak out their (inner) meaning to the seer (3).¹⁶

[*kavyāni*: seer-wisdoms; *nīthāni*: guidance; *niṇya*: secret words;

This verse is quoted by SA in several places, such as the 'Foreword to HMF' (SA, HMF); It is related to (4.2.20) in the earlier sūkta.]

¹⁴ रक्षां णो अग्रे तव रक्षणेभी रारक्षाणः (1), सुमख प्रीणानः (2),
प्रति ष्फुर वि रुज बीडु अंहो (3), जहि रक्षो महि चित् बावृधानम् (4)

¹⁵ एभिर्भव सुमना अग्रे अकैः इमान् (1), स्पृश मन्मभिः शूर बाजान् (2),
उत ब्रह्माणि अङ्गिरो जुषस्व (3), सं ते शस्तिः देववाता जरेत (4)

¹⁶ एता विश्वा विदुषे तुभ्यं वेधो (1), नीथानि अग्रे निण्या वचांसि (2),
निवर्चना कवये काव्यानि (3), अशंसिषं मतिभिः विप्र उक्थैः (4)

4. Agni Rakṣhoha

Riṣhi: Vāmadeva Gautamaḥ

- 4.4.1: You march like a king
- 4.4.2: Spread your winged sparks
- 4.4.3: Your scouts
- 4.4.4: Consume the foes
- 4.4.5: Reveal in us the divine things
- 4.4.6: Inner doors
- 4.4.7: We seek to satisfy you
- 4.4.8: You hold up your might in us
- 4.4.9: Act from one's self and regard it as a play
- 4.4.10: He takes joy in you being his guest
- 4.4.11: Break great ones by words
- 4.4.12: Your guardian powers
- 4.4.13: Son of Mamata
- 4.4.14: Create straight away
- 4.4.15: Accept our hymn

Metre: Triṣṭup (11, 4)

[All the fifteen mantrās are also in TS (1.2.14). The anuvāka TS (1.2.14) has in addition 3 other Agni mantrās from RV.]

4.4.1: Make your massive strength like a wide marching (1). Go like a king full of strength with his following (2), running in the rapid passage of your march (3). You are the Archer, pierce the demons with your most burning (shafts) (4).¹

4.4.2: Swiftly rush your wanderings (1). Blazing up follow and touch with your violence (2). O Fire, spread your burning heats and your winged sparks by your tongue (3). Unleash and scatter on every side your meteors (4).²

¹ कृणुष्व पाजः प्रसितिं न पृथ्वीं (1), याहि राजेव अमवान् इमेन (2), तृष्णीमनु प्रसितिं दूणानो (3), अस्तांसि विध्य रक्षसः तर्पिष्ठैः (4)

² तव भ्रमास आशुया पतन्ति (1), अनु स्पृश धृषता शोशुचानः (2), तपूषि अग्रे जुह्वा पतङ्गान् (3), असदितो वि सृज विष्वक् उल्काः (4)

[*asanditah*: unleashed; *ulkāḥ*: meteors, firebrands]

4.4.3: Swiftest to act, spread abroad your scouts to their places (1), and become the indomitable protector of this being (2). He who would bring evil by speech against us from afar or one from near (3), let not any such bringer of anguish do violence to you, O Agni (4).³

4.4.4: O Fire, arise and spread out towards us (1), consume utterly the unfriendly, O sharp-missiled Flame (2). O high-kindled, whoever has done enmity against us (3), burn him down like a dry log (4).⁴

4.4.5: Be high-uplifted (1); piercing through (2), reveal in us the things divine, O Fire (3). Destroy what the demon-impulsions have established (4). Companion or single, crush the foe (5).⁵

4.4.6: He knows your right-mindedness, O youngest of the Gods (1), who drives the path for the Word (soul-thought) in its march (2). For him Agni makes his inner doors to shine (4), with all brightness of the day, all treasures and splendours of the light (3).⁶

[*arya*: doer of works, Agni; *ivate*: in his march, (4.15.5)]

4.4.7: O Agni, may he be fortunate and munificent (1), who with the eternal offering, who with his utterances (2), seeks to satisfy you in his own life, in his gated house (3). May all that sacrifice of his be bright in its days (4).⁷

³ प्रति स्पशो वि सृज तूर्णीतमो (1), भवां पायुः विशो अस्या अदब्धः (2), यो नो दूरे अघशंसो यो अन्ति (3), अग्रे मार्किः ते व्यथिः आ दधर्षीत् (4)

⁴ उदग्रे तिष्ठ प्रत्या तनुष्व (1), नि अमित्रान् ओषतात् तिग्महेते (2), यो नो अरातिं समिधान चक्रे (3), नीचा तं धक्षि अतसं न शुष्कम् (4)

⁵ ऊर्ध्वो भव (1), प्रति विध्य अधि (2), अस्मत् आविः कृणुष्व दैव्यानि अग्रे (3), अव स्थिरा तनुहि यातुजूनां (4), जामिम् अजामिं प्र मृणीहि शत्रून् (5)

⁶ स ते जानाति सुमतिं यविष्ठ (1), य ईवते ब्रह्मणे गातुम् ऐरत् (2), विश्वानि अस्मै सुदिनानि रायो युम्नानि (3), अर्यो वि दुरो अभि द्यौत् (4)

⁷ सेदग्रे अस्तु सुभगः सुदानुः (1), यस्त्वा नित्येन हविषा य उक्थैः (2), पिप्रीषति स्व आयुषि दुरोणे (3), विश्वेदस्मै सुदिना सा असत् इष्टिः (4)

4.4.8: I make to shine your right thought in me (1). May this word, diffused in its sound, approach close to you (2). Rich in horses and chariots may we make all bright and pure for you (3). May you hold up your might in us from day to day (4).⁸

[*vavāta*: diffused; *goṣhi*: sound, peal;

samjaratām: approach; *arvāk*: close]

4.4.9: Here in this world should one largely act from one's self in your presence (1), as day by day you shine out in morn and in dusk (2). Right-minded may we touch you as we play (3), taking our stand on the luminous energies of men (4).⁹

[Also in TS (1.2.14.9)]

4.4.10: O Agni, he who comes to you, with his chariot full of riches (2), with strong horses, with fine gold (1), you become his deliverer, his friend and comrade (3), he who takes joy in your uninterrupted guesthood (4).¹⁰

4.4.11: By my friendship with you, I break great ones by my words, (1), which have come down to me from Gotama, my father (2). Domiciled in the house (5), may you become conscious of this Word of ours (3), O youngest God! O Priest of the call! O strong Will (4)!¹¹

4.4.12: Your guardian powers are undrowsing, untorn, untired (2), undreaming, ever in movement, blissful (1). May they sitting linked together, guard us (3). You are untouched by ignorance, O Agni (4)!¹²

⁸ अर्चामि ते सुमतिं (1), घोषि अर्वाक् सं तै बावातां जरताम् इयं गीः (2), स्वश्वाः त्वा सुरथा मर्जयेम (3), अस्मे क्षत्राणि धारयेः अनु द्यून् (4)

⁹ इह त्वा भूर्या चरेदुप त्मन् (1), दोषावस्तः दीदिवांसमनु द्यून् (2), क्रीळन्तः त्वा सुमनसः सपेम (3), अभि युष्मा तंस्थिवांसो जनानाम् (4)

¹⁰ यस्त्वा स्वश्वः सुहिरण्यो (1), अग्न उपयाति वसुमता रथेन (2), तस्य त्राता भवसि तस्य सखा (3), यः तं आतिथ्यम् आनुषक् जुजौषत् (4)

¹¹ महो रुजामि बन्धुता वचोभिः (1), तन्मा पितुः गोतमात् अन्विषाय (2), त्वं नो अस्य वर्चसः चिकिद्भिः (3), होतः यविष्ठ सुक्रतो (4), दमूनाः (5)

¹² अस्वप्नजः तरणायः सुशोवा (1), अतन्द्रासो अबृका अश्रमिष्ठाः ते पायवः (2), सध्र्यश्चो निषद्य अग्रे तव नः पान्तु (3), अमूर (4)

4.4.13: O Agni, your guardian powers, protected the son of Mamatā from evil (1,3), for they saw and he was blind (2). They, omniscient, guarded them in their good work (4). The foe who would have hurt them could not hurt (5).¹³

[Mamatā: is the mother of the famous *ṛiṣhi* Dīrghatamas, the seer of several mantrās with extensive symbolism including the entire sūktās RV (1.162) and RV (1.163) repeated in Kāṇḍa 4 of TS. If we interpret Mamatā as a proper noun, name of a person, there is obvious discontinuity in the two halves of this mantra. But note that *mamatā* means attachment. A person nurtured by attachment can only be psychologically blind or deluded. The powers protect such deluded persons also in their good work who are designated as 'them' (*tān*) in lines 4 and 5 of translation.]

4.4.14: With you as our companion, and guarded by you (1), may we win the plenitudes by your leading (2). Impel to their way both announcements, O builder of Truth (3); create straightaway, being confident (4).¹⁴

[*ubhā shamsa*: both announcements; Agni as companion, and Agni as protector;]

4.4.15: O Agni, with the fuel may we worship you (1). Accept the hymn which we utter (2). Burn the demons who speak not the word of blessing (3). Guard us from the doer of harm (4), from the censurer and his blame, O friendly Light (5)!¹⁵

[*mitramahaḥ*: friendly light]

¹³ ये पायवो मामतेयं ते अग्ने (1), पश्यन्तो अन्धं (2), दुरितात् अरक्षन् (3), ररक्ष तान्त्सुकृतो विश्ववेदा (4), दिप्सन्त इत् रिपवो नाहं देभुः (5)

¹⁴ त्वया वयं सधन्यः त्वोताः (1), तव प्रणीती अश्याम वाजान् (2), उभा शंसा सूदय सत्यताते (3), अनुष्ठुया कृणुहि अहयाण (4)

¹⁵ अया ते अग्ने समिधा विधेम (1), प्रति स्तोमं शस्यमानं गृभाय (2), दह आशसो रक्षसः (3), पाहि अस्मान् द्रुहो (4), निदो मित्रमहो अबद्यात् (5)

5. Agni Vaishvānara
(Universal Divine Will and Force)
Riṣhi: Vāmadeva Gautamaḥ

- 4.5.1: How should we give to Agni?
4.5.2: Blame not Agni
4.5.3: May Agni declare the mind of wisdom
4.5.4: The work of Mitra and Varuṇa
4.5.5: Those full of falsehood
4.5.6: Burden me not with the heavy thought
4.5.7: Summit in beauty and might
4.5.8: Mysterious word hidden
4.5.9: Flaming and hastening in the secrecy
4.5.10: Cow of light in the supreme plane of mother
4.5.11: I voice the truth, asked with obeisance
4.5.12: We have reached the supreme plane
4.5.13: What is its boundary?
4.5.14: Those with languid word dependent on belief
4.5.15: The force of the master glowed

Metre: Triṣṭup (11, 4)

4.5.1: How should we give to Agni, shining with the light of the vast (2), to the bounteous Universal Fire, who is one in our joy in him (1). With his vast and ample power to support (3), he props up the midworld like a pillar (4).¹

[*upamit na*: like a pillar; *vakṣathena*: with the power of upbearing (SA), (10.115.1); body (S);

anūnena: *an* + *ūnena*: not limited, ample; *rodhaḥ*: midworld

Line 2: the phrase, *kathā dāshema* occurs in (1.77.1), (5.41.16) etc.

dāshema: means literally distribution, connected with the sense of discernment (*das*). The sacrifice is essentially an arrangement, a distribution of human activities and enjoyments among the different cosmic powers. The sacrificer is faced with the problem of the right arrangement and distribution in the sacrifice. See (SA, SV), p. 265-271.]

¹ वैश्वानराय मीळ्हुषे सजोषाः (1), कथा दाशेम अग्रये बृहद् भाः (2),
अनूनेन बृहता वक्षथेन (3), उप स्तभायत् उपमित् न रोधः (4)

4.5.2: Blame not him, he the divine (1), who has given this gift, to me the mortal (2), the wise to the ignorant (4). He is the one who upholds the self-law (3). (He is) the immortal, the wide in consciousness (5), the most strong and mighty Universal Agni (6).²

[*pākāya*: immature;]

4.5.3: In his twofold force (1), may the mighty Bull with his thousandfold seed (3), discover the deeply hidden seat of the Ray-cow (4), with his keen blaze and greatness (2). May Agni declare to me that mind of wisdom (5).³

[*sāma*: force; *Sāma* hymn (S); *padam*: seat;

tigma bhr̥ṣṭīḥ: keen or intense blaze;

go: cow symbolizing the knowledge, Ray-cow;

dvibarha: twofold;]

4.5.4: He is ever happy in achievement (3). By means of his most burning flame of light (2), may the sharp-tusked Agni consume them (1), who impair the domain of Varuṇa (4), (and impair) the beloved and abiding things of Mitra, the conscious knower (5).⁴

[*babhasat*: consume]

4.5.5: They go on their way like women who have no brothers (1), like mothers with evil movements who deceive their lords (2). (They are) sinful, and untrue and full of falsehood (3). They have brought into being this profound plane (of evil) (4).⁵

[*gabhīra*: profound, having a depth difficult to fathom. Even the realm of evil is profound. We usually associate this word *gabhīra* in connection with the supreme station of gods. Rishi states that evil has also its depths.]

² मा निन्दत् (1), य इमां मह्यं रातिं देवो ददौ मर्त्याय (2), स्वधावान् (3)

पाकाय गृत्सो (4), अमृतो विचेता (5), वैश्वानरो नृतमो यद्धो अग्निः (6)

³ सामं द्विर्वा (1), महिं तिग्मभृष्टिः (2), सहस्रेता वृषभः तुविष्मान् (3),

पदं न गोः अपगूळं विविद्वान् (4), अग्निः मह्यं प्र इत् उ बोचन्

मनीषाम् (5)

⁴ प्र तान् अग्निः बभसत् तिग्मजम्भः (1), तपिष्ठेन शोचिषा (2), यः सुराधाः

(3), प्र ये मिनन्ति बरुणस्य धाम (4), प्रिया मित्रस्य चेततो ध्रुवाणि (5)

⁵ अभ्रातरो न योषणो व्यन्तः (1), पतिरिपो न जनयो दुरेवाः (2),

पापासः सन्तो अनुता असत्या (3), इदं पदम् अजनता गभीरम् (4)

4.5.6: O Agni, for me who is very small (1), impair not the heavy burden of this thought (2). O purifying Fire, uphold this vast and profound and mighty plane (3), with its seven layers with the violence of your delight (4).⁶

[*kiyate*: very small; *pāvaka*: purifying fire;

prayasā: delight; *pr̥ṣṭham*: plane; *dhṛshata*: violence;]

4.5.7: May the purifying Thought reach Him (*tam*) and possess by the will (2), like attaining to its like (1). (May the thought reach) the form of the dappled Mother figured out on the summit in its might and its beauty (4), in the action of peace (3).⁷

[The purifying thought attaining him, is compared to, 'one power attaining to another power which is its equal'. The two powers are equal, but distinct, one attaining to another.

samanā: its equal or one like it; *samānam*: to the like;

sasasya: of the peace, (3.5.6, 6.21.4);

charma: action, (3.5.6); skin, (4.13.4); *charmaṇaḥ*: always means 'hide' or 'skin';

jabāru: in the might, (occurs once); *arupitam*: figured out;

rupa: form (SA)]

4.5.8: What of this word do they say to me (1), that is mysterious and hidden in the cave (2), and that has to be declared (3). They have uncovered something as if a covering defence of the shining cows (4) He guards the beloved form (5), the summit plane of the Bird (soul) (6).

[*apavran*: uncovered, (4.2.16, 4.5.8);

vāḥ iva: as if a covering defence; *veḥ*: bird, *nīṇik*: mysterious;

usriyāṇām: rays, shining cows;

guhāhitam: hidden in secrecy or hidden in cave;]

⁶ इदं मे अग्ने कियते पावक (1), अमिनते गुरुं भारं न मन्म (2),

बृहत् दधाथ धृषता गर्भीरं यहं पृष्ठं (3), प्रयसा सप्तधातु (4)

⁷ तं इत् नु एव समना समानम् (1), अभि क्रत्वा पुनती धीतिः अश्याः

(2), ससस्य चर्मन् (3), अधि चारु पृश्नेः अग्रै रूप आरुपितं जबारु (4)

⁸ प्रवाच्यं बर्चसः किं मे (1), अस्य गुहां हितमुप निणिक् (2), बंदन्ति (3), यत् उस्त्रियाणाम् अप वाः इव ब्रन् (4), पाति प्रियं रूपो (5), अग्रं पदं वेः (6)

4.5.9: By flaming in the plane of the Truth (3), and hastening in its speed in the cave (4), he came to know that (5), which is that great front of the Great Ones (*mahū*) (1), to which adheres the shining Cow as its supreme place (2).⁹

[*raghuṣhyad*: hastening; *raghuyat*: speed;
mahām anīkam: great front; *usriyā*: shining]

4.5.10: Now shining in union with the two Parents, close to him (1), he perceived the beautiful and secret abode of the dappled Cow (2). There was the tongue of the Bull of flame, intent on its action (4). It was near the Cow of Light, in the supreme plane of the Mother (3).¹⁰

[*āsā*: close to him; *goḥ*: cow of light;
antiṣhat: *antisat* (padapāṭha): was near]

4.5.11: Asked with obeisance I voice the Truth (1), this which I have won by your wish, O knower of all things born (2). You possess all this that is (3), the treasure which is in heaven and that which is on the earth (4).¹¹

4.5.12: What is the treasure of this Truth (1), what the delight of it (2), wholly declare to us (3), O knower of the births, for you are aware (4). That supreme plane in the secrecy which is the highest goal of our path, which is over and above all (5), that we have reached, free from bondage (6).¹²

[*reku*: over and above all]

⁹ इदमु त्यन् महि महाम् अनीकं (1), यदुस्त्रिया सचत पूर्व्यं गौः (2),
ऋतस्य पदे अधि दीद्यानं (3), गुहां रघुष्यत् रघुयत् (4), विवेद (5)

¹⁰ अर्धं द्युतानः पित्रोः सचा असा (1), अमनुत् गुह्यं चारु पृश्नैः (2),
मातुष्पदे परमे अन्ति षत् गोः (3), वृष्णः शोचिषः प्रयतस्य जिह्वा (4)

¹¹ ऋतं वोचे नमसा पृच्छ्यमानः (1), तव आशसा जातवेदो यदीदम् (2),
त्वमस्य क्षयसि यद्ध विश्वं (3), दिवि यदु द्रविणं यत् पृथिव्याम् (4)

¹² किं नो अस्य द्रविणं (1), कद्ध रत्नं (2), वि नो वोचो (3),
जातवेदः चिकित्वान् (4), गुह अध्वनः परमं यन्नो अस्य रेकु पदं (5),
न निदाना अगन्म (6)

4.5.13: What is its boundary, its manifestation of knowledge (1)? What the joy of it towards which we must move like gallopers towards the plenitude (2)? When have the divine Dawns, wives of the immortal (3), woven it into shape by the hue of light of the Sun (4)?¹³

4.5.14: Those who live undelighted (3), with the word that is languid and scanty (1), narrow and dependent on their belief (2), what now and here can they say to you, O Agni (4)? Uninstrumented, let them remain united with the unreal (5).¹⁴

[*kṛdhunā*: narrow; *anireṇa*: languid;
atṛpāsaḥ: undelighted; *phalgu*: scanty]

4.5.15: For the glory and beauty of the Bull in his high burning (1), the force of the master of riches glowed in the house (2). Clothing himself with brilliance in his form of perfect vision (3), he has shone out, full of many boons, like a dwelling with its treasure (4).¹⁵
[*kṣhiti*: dwelling]

6. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.6.1: Ruler over every thought

4.6.2: The conscious thinker

4.6.3: Widens the formation of gods

4.6.4: Rejoices in his work

4.6.5: Sweet of word and possesses the truth

4.6.6: Destroyers cannot set evil in you

4.6.7: Well-established friend

4.6.8: Ten sisters give birth to Agni

¹³ का मर्यादा वयुना (1), कद्ध वाममच्छा गमेम रघवो न वाजम् (2),
कदा नो देवीः अमृतस्य पत्नीः (3), सूर्यो वर्णेन ततनन् उषासः (4)

¹⁴ अनिरेण वचसा फल्वेन (1), प्रतीत्येन कृधुना अतृपासः (2),
अधा ते अग्ने किमिहा वदन्ति (4), अनायुधास आसता सचन्ताम् (5)

¹⁵ अस्य श्रिये समिधानस्य वृष्णो (1), बसोः अनीकं दम् आ रुरोच (2),
रुशद्भसानः सुदृशीकरूपः (3), क्षितिर्न राया पुरुवारो अद्यौत् (4)

4.6.9: Steeds

4.6.10: Rays like eagles in their action

4.6.11: Firmly establish yourself in us

[Metre: Triṣṭup, (11, 4)]

4.6.1: O Agni, hotar Priest of the journeying-rite (2), stand up very high for us (1,3). You are strong for sacrifice in the forming of the gods (4). You are the ruler over every thought (5). You carry forward the mind of your worshipper (6).¹

[*vedhasaḥ*: worshipper, ordainer or arranger of the work;

Line 5, (literal): You come over every Thought]

4.6.2: Agni, free from ignorance, the hotar Priest, has taken his seat in creatures (1). He is rapturous, the conscious thinker in the findings of knowledge (2). He enters into a high lustre like a creator Sun (3). Like a pillar he makes his smoke a prop to heaven (4).²

[Lines 1,2: Men get their knowledge from Agni within, who is endowed with the joy, wisdom and knowledge

Lines 3,4: He is a high creator of knowledge like the Sun, he supports the heaven with his smoke.]

4.6.3: (He is) a swift and luminous force of giving, put forth into action (1). He widens the formation of the gods as he turns round it (2). New-born, he stands up high like an pole or banner (3), well-established and firm (5), and shows the herds (of light) (4).³

[*suḥjūrṇiḥ*: swift; *urāṇaḥ*: widens; *yatā*: put into action; *akraḥ*: high;

svaruḥ: pole or banner (1.92.5); *sumekah*: firm; *anakti*: reveals;

sudhitah: well-established or well-planted; occurs in at least 12 places in RV with this meaning. However S renders it as, 'axe' and declares, 'the axe falls upon the victims'. There is no word for

¹ ऊर्ध्व ऊ षु णो (1), अध्वरस्य होतः अग्ने (2), तिष्ठ (3), देवताता यजीयान् (4), त्वं हि विश्वम् अभ्यसि मन्म (5), प्र वेधसः चित् तिरसि मनीषाम् (6)

² अमूरो होता न्यसादि विष्णु अग्निः (1), मन्द्रो विदथेषु प्रचेताः (2), ऊर्ध्व भानुं सवितेव आश्रेत् (3), मेतैव धूमं स्तभायत् उप द्याम् (4)

³ यता सुजूर्णी रातिनी घृताची (1), प्रदक्षिणिद् देवतातिम् उराणः (2), उदु स्वरुः नवजा न अक्रः (3), पश्वो अनक्ति (4), सुधितः सुमेकः (5)

victim in the text. This verse is a good example of S inserting the idea of animal sacrifice into Veda.

Translation of Wilson (based on Sāyaṇa): The ladle filled (with butter) is prepared: prompt (in act), opulent (with the oblation), the multiplying (priest), conducting the worship of the gods, circumambulates (the fire); the newly trimmed post is set up, the impending shining axe falls upon the victims.]

4.6.4: When the sacred grass is strewn and the flame is kindled (1), the leader of the pilgrim-rite (*adhvaryu*) stands up to high rejoicing in his work (2). Like a guardian of the herds (4), Agni, the hotar priest, thrice moves round them (3,5). (He is) the Ancient of days, ever widening (his circle) (6).⁴

[*triviṣṭi*: thrice; *pari-eti*: moves around;

Note: Agni is both the *hotar* (the priest of the call) and *adhvaryu* (the leading priest in the rite)]

4.6.5: Agni, the hotar-priest is rapturous, sweet of word and possesses the truth (2). He goes round in his self-motion with measured run (1). his flames gallop like horses (3), all the worlds are in fear when he blazes (4).⁵

[*shokā*: flames; *abrāt*: blazes; *pari eti tmanā*: goes around in self-motion; *mitadru*: measured run or race, (7.7.1)]

4.6.6: O Fire of the fair front! happy is your vision (1). Even when you are terrible and adverse, great is your beauty (2); for they (destroyers) cannot cover your flame with the darkness (3); for the destroyers cannot set evil in your body (4).⁶

[*dhvasmānaḥ*: destroyers; *svanika*: *su-anika*: of fair front;]

⁴ स्तीर्णे बर्हिषि समिधाने अग्रा (1), ऊर्ध्वो अध्वर्युः जुजुषाणो अस्थात् (2), परि अग्निः (3), पशुपा न (4), होता त्रिविष्टि एति (5), प्रदिव उराणः (6)

⁵ परि त्मना मितद्रुः एति होता (1), अग्निः मन्द्रो मधुवचा ऋतावा (2), द्रवन्ति अस्य वाजिनो न शोका (3), भयन्ते विश्वा भुवना यत् अभ्राट् (4)

⁶ भद्रा ते अग्रे स्वनीक संदृक् (1), घोरस्य सतो विषुणस्य चारुः (2), न यत् ते शोचिः तमसा वरन्त (3), न ध्वस्मानः तन्वी रेप् आ धुः (4)

4.6.7: He is the begetter of things and his conquest cannot be held back (1), not even the father and the mother can stay him any longer in his impulsion (2). Now like a friend well-established (3), the purifying Fire has shone out in the human peoples (4).⁷

[*na avāri*: not held back; *vikṣhu*: peoples;

Line 2: father and mother; Heaven and earth, mind and matter]

4.6.8: The sisters (*svasārah*), twice five (in number) and dwelling together, give birth to (1), Agni in the human peoples (2). (He is) the waker in the dawn, is like a tusk of flame (3), brilliant and fair of face, like a sharp axe (4).⁸

[*danta*: tusk; *atharyaḥ*: flame, (7.1.1); woman (S);

svāsam: *su-āsam*: fair of face]

4.6.9: Bay-coloured are those (horses) of yours (1), dripping light, or they are red (2). Straight is their motion, swift is their going (3), mighty, ruddy-shining, straight and massive (4). Great in their deeds, they are called to our forming of the Gods (5).⁹

[*rjvañchaḥ*: *rju* + *añchaḥ*: straight motion;

svañchaḥ: *su* + *añchaḥ*: swift going]

4.6.10: O Agni, these are your rays, which are moving and are impetuous (in their blaze) (2). They put forth overwhelming force in their movement (1). They move towards the goal like eagles in their action (3), with many voices of storm like an army of the life-gods (4).¹⁰

[*ayāsa*: moving; *duva*: action;]

⁷ न यस्य सातुः जनि॑तोः अवा॑रि (1), न मातरा॑पित॒रा नू चि॑त् इष्टौ (2),
अधा॑ मि॒त्रो न सु॑र्धितः (3), पाव॑को अ॒ग्निः दी॑दाय॒ मानु॑षीषु वि॒क्षु (4)

⁸ द्विः यं प॒ञ्च जी॒जन॑न् संव॒सानाः स्व॒सारो (1), अ॒ग्निं मानु॑षीषु वि॒क्षु (2),
उ॒ष॒र्बुध॑म् अथ॒र्यो न दन्त॑ (3), शु॒क्रं स्वासं॑ प॒रशुं न ति॑ग्मम् (4)

⁹ तव॒ त्ये अ॒ग्रे ह॒रितो॑ (1), घृ॒त॒स्त्रा रोहि॑तास (2), ऋ॒ज्वञ्चः स्वञ्चः॑ (3),
अ॒रु॒षासो॑ वृ॒षण॑ ऋ॒जुमु॑ष्का (4), आ दे॒वता॑तिम् अ॒हन्त॑ द॒स्माः (5)

¹⁰ ये ह॒ त्ये ते सह॑माना अ॒यासः॑ (1), त्वे॒षासो॑ अ॒ग्रे अ॒र्चयः॑ चर॑न्ति (2),
श्ये॒नासो॑ न दु॒वस॑नासो अर्थ॑ (3), तुवि॒ष्वण॑सो मा॒रुतं॑ न शर्धः॑ (4)

4.6.11: O high-kindled Fire, the soul-thought (*brahma*) has been formed for you (1). One voices the utterance, one sacrifices (2). Now firmly establish yourself (in us) (3). Men place Agni within as the hotar priest (4), making to him their prostration of surrender (5). (They are) aspirants to the self-expression (*shamsana*) of the human being (*āyoh*) (6).¹¹

[Line 3: *vyū* (*vi ū*) *dhāḥ*: establish firmly, (6.4.4, 6.10.6) etc., *brahma*: it is usually translated as mantra; a more appropriate word is 'soul-thought', i.e., the thought arising from the inner most part of being, the soul. It occurs 100 times. See also the introduction to (4.50).

brahmā: usually refers to the divine priest, the god in the role of the priest (occurs 25 times)

brahmāṇi: mantrās (plural), (occurs 45 times).

uktha (250), *giraḥ*, *gīḥ* (240), *stoma* (240), *shamsa* (81), *sāma* (30) are all closely connected and related to mantra. See (4.22.1)]

7. Agni

Riṣhi: Vāmadeva Gāutamah

4.7.1: He was established as the chief and first

4.7.2: You are one desirable for mortals

4.7.3: Smile of light in the pilgrim-rites

4.7.4: Ray of intuition

4.7.5: They set the hotar priest within

4.7.6: Many mothers linked together in him

4.7.7: Agni becomes linked together

4.7.8: Messenger between two worlds

4.7.9: Black is the path, light goes in front

4.7.10: His might becomes visible at birth

4.7.11: He clings to the course of the wind

[Metre: 1, Jagatī, (12, 4); 2-6, Anuṣṭup, (8, 4); 7-11, Triṣṭup, (11, 4);]

¹¹ अकारि ब्रह्म समिधान तुभ्यं (1), शंसाति उक्थं यजते (2), व्यू धाः (3), होतारमग्निं मनुषो नि षेदुः (4), नमस्यन्त (5), उशिजः शंसमायोः (6)

4.7.1: This is he who was established as chief and first by the Founders of things (1). (He is) the hotar Priest, most strong for sacrifice, to be prayed in the pilgrim-rites (2). (The seers) Apnavān and Bhrigus set him shining wide in the forests (3). (He is) rich in light, all-pervading, for man and man (4).¹

[This mantra is in TS (1.5.5.4).

Line 3 (Alt.): The doers of work (*apnavān*) and flame-seers (*bhrgu*) set him shining; Bhrigus are denoted as flame-seers because they are simultaneously human seers and also powers of the deity Agni.

The name of seer Apnavān is in (8.102.4)]

4.7.2: The conscious waking of the godhead (2), when will it become uninterrupted, O Agni (1)? Now mortals have laid hold on you (3), as one desirable in human creatures (4).²

4.7.3: For they see you, possessor of the Truth and wide in knowledge (1). The smile of light of all these pilgrim-sacrifices in house and house (3), is like stars in the heaven (2).³

4.7.4: The swift messenger of the illumining Sun (1), comes to all the seeing people (2). Men hold him as the ray of intuition (3). He shines as the Bhrigu (flame-seer) for each being (4).⁴

4.7.5: This is the hotar Priest who uninterruptedly wakes to knowledge (1); Him they set within (2). (He is) rapturous with his purifying flame (4). (He is) most strong to sacrifice by his seven lights (3).⁵

¹ अयमिह प्रथमो धायि धातृभिः (1), होता यजिष्ठो अध्वरेषु ईड्यः (2), यमप्रवानो भृगवो विरुचुः (3), वनेषु चित्रं विभ्वं विशेविशे (4)

² अग्रे कदा तं (1), आनुषक् भुवद् देवस्य चेतनम् (2), अधा हि त्वां जगृभ्रिरे मर्तासो (3), विक्षु ईड्यम् (4)

³ ऋतावानं विचेतसं पश्यन्तो (1), धामिब स्तृभिः (2), विश्वेषाम् अध्वराणां हस्कृतां दमैदमे (3)

⁴ आशुं दूतं विवस्वतो (1), विश्वा यः चर्षणीरभि (2), आ र्जभुः केतुम् आयवो (3), भृगवाणं विशेविशे (4)

⁵ तमीं होतारम् आनुषक् चिकित्वांसं (1), नि षेदिरे (2), रण्वं पावकशौचिषं (3), यजिष्ठं सप्त धामभिः (4)

4.7.6: (He is) wide-spread and unapproached in the forest (2), with many mothers linked together (*ā*) in him (1). (He is) abiding in the secret Cave and rich with many lights (3). (He is) full of knowledge and (moving to) some unknown goal (4).⁶

4.7.7: When in the separation from sleep (1), the Gods have joy in that udder of the Cow, in the plane of the Truth (2), great becomes the Fire by the offering given with prostration (3). He journeys for the pilgrim-sacrifice (4), and the Truth is ever with him (5).⁷

[*sasmin*: in that; *sasa*: sleep; *veḥ*: journeys;

When the gods get up from sleep, they offer their prostration and take joy in the bliss of Ray-cow. Agni grows with the obeisance.]

4.7.8: He journeys knowing the embassies of the pilgrim-sacrifice (1), between both the worlds, utterly awakened to knowledge (2). (He is) a messenger, the ancient of days, ever widening, ever greater in knowledge (3). You travel (*īyase*) the inmost places of heaven (4).⁸

[*viduṣṭaraḥ*: *viduḥ taraḥ*: ever greater in knowledge]

4.7.9: Black is the path of your shining, your light goes in front (1), you are a journeying ray, the one supreme of all your bodies (2). When one unimpregnated bears you as the child of her womb (3), in the sudden moment of your birth, you are already the messenger (4).⁹

[*kṛṣṇa*: the black of hue, (4.3.9).]

4.7.10: The moment he is born his might becomes visible (1). When the wind blows behind his flame (2), he turns his sharp tongue round the trunks (3), and tears his firm food with his jaws (of flame) (4).¹⁰

⁶ तं शश्वतीषु मातृषु (1), वन आ वीतम् अश्रितम् (2),

चित्रं सन्तं गुहां हितं (3), सुवेदं कूचित् अर्थिनम् (4)

⁷ ससस्य यत् वियुता (1), सस्मिन् ऊर्ध्वन् ऋतस्य धामन् रणयन्त देवाः (2),

महान् अग्निः नमसा रातहव्यो (3), वेः अंध्वराय सदमित् (4), ऋतावां (5)

⁸ वेः अंध्वरस्य दूत्यानि विद्वान् (1), उभे अन्ता रोदसी संचिकित्वान् (2),

दूत ईयसे प्रदिवं उराणो विदुष्टरो (3), दिव आरोधनानि (4)

⁹ कृष्णं त एम रुशतः पुरो भाः (1), चरिष्णु अर्चिः वपुषाम् इत् एकम् (2),

यत् अप्रवीता दधते ह गर्भं (3), सद्यः चित् जातो भवसि इत् ऊ दूतः (4)

¹⁰ सद्यो जातस्य ददृशानम् ओजो (1), यदस्य वातो अनुवार्ति शोचिः (2),

वृणक्ति तिग्माम् अंतसेषु जिह्वां (3), स्थिरा चिदना दयते वि जम्भैः (4)

4.7.11: When quickly he carries his foods on his rapid (tongue) (1), this mighty Agni fashions himself into a swift messenger (2). Consuming all, he clings to the mad roar of the wind (3), as a driver sets a swift horse to gallop for the seeker of the plenitude (4).¹¹
[*tṛṣhu*: quickly; swift; *āshum*: driver; *nijūrvān*: consuming;]

8. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.8.1: Omniscient

4.8.2: Knows the ascending slope to heaven

4.8.3: Way of the submission

4.8.4: Travels between heaven and earth

4.8.5: Those who have given

4.8.6: They have upheld their work in Agni

4.8.7: Impulsion for the plenitudes

4.8.8: Might of seeing beings

[Metre: Gāyatrī, (8, 3)]

4.8.1: Crown Agni with your word (4). He is the messenger, omniscient (1), carrier of your offerings, the immortal (2), (he is) strong to sacrifice (3).¹

4.8.2: He knows the place of the possession of the riches (1). He knows the inmost places of great heaven (2). He shall bring here the gods (3).²

4.8.3: He, the god, knows the way of submission (1), appropriate to the seeker of the Truth, seeking the gods in the house of truth (2). He (Agni) gives the beloved treasures to him (3).³

¹¹ तृषु यदन्ना तृषुणा ववक्ष (1), तृषु दूतं कृणुते यद्वा अग्निः (2),
वातस्य मेळि संचते निजूर्वेन् (3), आशुं न वाजयते हिन्वे अर्वा (4)

¹ दूतं वो विश्ववेदसं (1), हव्यबाहुम् अमर्त्यम् (2), यजिष्ठम् (3),
ऋजसे गिरा (4)

² स हि वेदा वसुधितिं (1), महान् आरोधनं दिवः (2), स देवान् एह वक्षति (3)

³ स वेद देव आनमं (1), देवान् ऋतायते दमे (2), दाति प्रियाणि चिद्वसु (3)

4.8.4: He is the Priest of the call (1). Aware of his embassy (or act of messenger) it is he who travels between (earth and heaven) (2), knowing the inmost places of heaven (3).⁴

[*ārodhanāni*: ascending slopes, in most places]

4.8.5: May we belong to those (1), who have given to Agni, the gift of their offerings (2), who kindle him and increase (3).⁵

4.8.6: By the treasure, by the hero-strengths, they have conquered (1); (they) have heard (the inspiration) (2), who have upheld their work in Agni (3).⁶

4.8.7: In us may the riches move from day to day (1), bringing the multitude (of our desires) (2). May we receive the impulsion of the plenitudes (3).⁷

4.8.8: He is an illumined seer (1). By the might of seeing human beings (2), he pierces beyond like a swift (arrow) (3).⁸

9. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.9.1: Be gracious

4.9.2: Becomes manifest in human beings

4.9.3: Urge to attain heaven

4.9.4: Goddess-powers (*gnāḥ*)

4.9.5: Agni as speaker on behalf of seekers

4.9.6: Envoy

4.9.7: Hear our call

4.9.8: Your invincible car

[Metre: Gāyatrī, (8, 3)]

⁴ स होता (1), सेदु दूत्यं चिकित्वान् अन्तः ईयते (2),

विद्वान् आरोधनं दिवः (3)

⁵ ते स्याम ये (1), अग्रयै ददाशुः हव्यदातिभिः (2), य ई पुष्यन्त इन्धते (3)

⁶ ते राया ते सुवीर्यैः ससबांसो (1), वि शृण्विरे (2), ये अग्रा दधिरे दुवः (3)

⁷ अस्मे रायो दिवेदिवे सं चरन्तु (1), पुरुस्पृहः (2), अस्मे बाजांस ईरताम् (3)

⁸ स विप्रः (1), चर्षणीनां शर्वसा मानुषाणाम् (2), अतिं क्षिप्रेव विध्यति (3)

4.9.1: O Flame, be gracious, for you are great (1), you who comes to the seeker of the godheads (2), to sit on his seat of sacrifice (3).¹

4.9.2: He becomes a protector in human beings, indestructible, immortal (1). (He is) the messenger of all (2).²

[*dūlabho: duḥ dabhaḥ* (padapāṭha): indestructible;
prāvīḥ (*pra-aviḥ*): becomes protector]

4.9.3: He is borne round the house (1), a rapturous Priest of the call in our urge to attain heaven (2); he takes his seat as the Priest of the purification (3).³

4.9.4: The Fire is the Goddess-power in the pilgrim-rite (1), and he is the master of the house in his home (2), he sits too as the Priest of the Word (3).⁴

4.9.5: You come (1), as the speaker on behalf of human beings (to sanction) (3), when they would perform the pilgrim-sacrifice and to accept the offering (2,4).⁵

[*havya*: oblation or offering; it always signifies 'action' (*karma*) and each action is regarded as the giving of what we have into the cosmic being and cosmic intention (SA).

upa-vaktā: the speaker on behalf of human beings]

4.9.6: You come to be his envoy to him in whose sacrifice you take pleasure (1), to carry the offerings of the mortal (to the gods) (2).⁶

4.9.7: Take pleasure in our pilgrim-rite, in our sacrifice (1). O Angiras, hear our call (2).⁷

¹ अग्ने मृळ महान् असि (1), य ईमा देवयुं जनम् (2), इयेथं बर्हिः आसदम् (3)

² स मानुषीषु दूळभो विश्व प्रावीः अमर्त्यः (1), दूतो विश्वेषां भुवत् (2)

³ स सद्य परि णीयते (1), होता मन्द्रो दिविष्टिषु (1), उत पोता नि षीदति (3)

⁴ उत ग्रा अग्निः अध्वर (1), उतो गृहपतिः दमे (2), उत ब्रह्मा नि षीदति (3)

⁵ वेषि (1), हि अध्वरीयताम् (2), उपवक्ता जनानाम् (3),

हव्या च मानुषाणाम् (4)

⁶ वेषि इत् ऊ अस्य दूत्यं यस्य जुजोषो अध्वरम् (1), हव्यं मर्तस्य वोळहवे (2)

⁷ अस्माकं जोषि अध्वरम् अस्माकं यज्ञम् (1),

अङ्गिरः अस्माकं शृणुधी हवम् (2)

4.9.8: Let your indestructible car reach (*ashnotu*) us and move round us on every side (1). With this (car), you guard the givers (of the offering) (2).⁸

10. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.10.1: Happy will touching the heart

4.10.2: All-accomplishing discernment

4.10.3: Become close to us

4.10.4: Voicing you

4.10.5: Most sweet is your vision

4.10.6: Your Self-law

4.10.7: Help to the mortal sacrificer

4.10.8: Our friendship with you

[Metre: 1-3, Padapangktiḥ (5/5/5/5/6); 4, 6-7, 8 Uṣṇik (8/8/12); 5, Mahāpadapangktiḥ (5/5/5/5/5/6);]

4.10.1: O Agni, you are like a horse and our (stoma) lauds are your vehicles. With them, you become affluent (in us) (1,3), as if a happy will touching the heart (2).¹

[Just as a horse carries valuable things in a vehicle, Agni carries the power of lauds and grows inside the yajamāna;

ohaiḥ: vehicles]

4.10.2: You have become the charioteer of a vast truth (3), For now, (you have become the charioteer) of a happy will, O Agni (1), and of an all-accomplishing Discernment (2).²

⁸ परि ते दूळभो रथो अस्मान् अश्रोतु विश्वतः (1), येन रक्षसि दाशुषः (2)

¹ अग्रे तम् अय अश्वं न स्तोमैः (1), क्रतुं न भद्रं हृदिस्पृशम् (2),

ऋध्यामां त ओहैः (3)

² अथा ह्यग्रे क्रतौः भद्रस्य (1), दक्षस्य साधोः (2),

रथीः ऋतस्य बृहतो बभूथ (3)

[*dakṣhasya sādhoḥ*: the discernment perfecting and accomplishing the inner work in man; The related phrase '*dakṣhasya apasam*' is in (1.2.9).]

4.10.3: O Agni, become close to us, by these hymns of illumination (1). (Become) right-minded with all your flame-powers (3). Your light is like the sun-world (2).³

4.10.4: Today uttering you with these utterances (1), may we give to you, O Agni (2). Your strengths thunder forth like strengths of the heaven (3).⁴

[There are a total of one hundred *akṣharās* (syllables) in these four mantrās RV (4.10.1)-RV (4.10.4). S states that 'the hundred syllables' appearing in the famous mantra '*shatākṣhara bhavanti shatāyuh shatendriya āyushyevendriye prati tiṣṭhati*' which is used while blessing a person who gives gifts, TS (1.5.2.3) (p. 274 of volume 1), refers to this hundred.]

4.10.5: Most sweet is your vision (1), now in the day, now in the night, O Agni (2). It shines out close to us like gold for its beauty and splendour (3).⁵

4.10.6: Free from evil is your body (2); it is like pure clarified butter (1), it is pure gold (3). That in you is golden in its shining (4), for such is your self-law (5).⁶

[*tat*: that (essence)]

³ एभिः नो अकैः भवा नो अर्वाङ् (1), स्वर्ण ज्योतिः (2),
अग्रे विश्वेभिः सुमना अनीकैः (3)

⁴ आभिष्टे अद्य गीर्भिः गृणन्तो (1), अग्रे दाशेम (2),
प्र ते दिवो न स्तनयन्ति शुष्माः (3)

⁵ तव स्वादिष्टा अग्रे संदृष्टिः (1), इदा चिदहं इदा चिदक्तोः (2),
श्रिये रुक्मो न रौचत उपाके (3)

⁶ घृतं न पूतं (1), तनूः अरेपाः (2), शुचि हिरण्यम् (3),
तत् ते रुक्मो न रौचत (4), स्वधावः (5)

4.10.7: Any hostility done even if it is long-standing (1), you drive (it) away from the mortal who is exact in his sacrifice O Agni (2). You possess the Truth (3).⁷

[*sanemi*: long standing, ancient;

You remove the effects of evils in worshippers.]

4.10.8: O Fire, auspicious may be all our friendship (1), and brotherhood with you Gods (2). That is our centre, where is our home (3), where is that udder of the Cow of Light (4).⁸

Spirituality is not a high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervour, not even a compound of all these excellent things.

Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being. (SA)

⁷ कृतं चित् हि ष्मा सनेमि द्वेषो (1),

अग्रं इनोषि मर्तात् इत्या यजमानात् (2), ऋतावः (3)

⁸ शिवा नः सख्या सन्तु (1), भ्रात्रा अग्रे देवेषु युष्मे (2),

सा नो नाभिः सदर्ने (3), सस्मिन् ऊर्धन् (4)

Anuvāka 2: Sūktās (11-21)

11. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.11.1: Beauty of Agni

4.11.2: Many births of Agni

4.11.3: You give to mortal who has the true thought

4.11.4: From you the steed of swiftness

4.11.5: You are domiciled within us

4.11.6: We cling to you for our well-being

[Metre: Triṣṭup (11, 4)]

4.11.1: Happy is that flame-power of yours, O forceful Fire (1). It shines close to the Sun (2). Glowing to vision it is seen even in the night (3). It is as if in its form there was a pleasing feast for the eye (4).¹

[Also in TS (4.3.13)

arūkṣhitam: watery, pleasing; *annam*: feast;

dṛsha: to be seen by (by the eye)]

4.11.2: O Agni with your many births, even as we hymn you with your lustre of knowledge (2), opens forcefully the heavens for him who utters the mind of wisdom (1). O Brilliant, what you have won with all the gods (3), that give to us, that mighty thought, O glorious Agni (4).²

[*viṣhāhi*: forcefully open; *kham*: heaven, (10.156.3);

manīṣhā: one with mental wisdom (not the wisdom *kāvya*, associated with the seer *kavi* mentioned in next verse.)

¹ भद्रं ते अग्ने सहसिन् अनीकम् (1), उपाक आ रोचते सूर्यस्य (2),
रुशद् दृशे ददृशे नक्त्या चित् (3), अरूक्षितं दृश आ रूपे अन्नम् (4)

² वि षाहि अग्ने गृणते मनीषां खं (1), वेपसा तु बिजात स्तवानः (2),
विश्वेभिः यद्वावनः शुक्र देवैः (3), तत् नो रास्व सुमहो भूरि मन्म (4)

4.11.3: O Agni, from you are born the seer-wisdoms (1), from you, the mind of knowledge (2), from you, the utterances that achieve (3). From you come the riches that take the hero's form (4), (given) to the mortal-giver who has the true thought (5).³

4.11.4: From you is born the steed of swiftness that carries the plenitude (1), that vastness, that has the force of Truth, that makes the great approach (2). From you is the treasure sent by the gods that creates the bliss (3), from you the rapid speeding war-horse, O Agni (4).⁴

4.11.5: The mortals who are seekers of the godheads (2), illumine by their thoughts (4), you, first and chief of the godheads, O Agni (1). You, the immortal, with the rapturous tongue pushes away the hostiles (3). (You are) the one domiciled within, the master of our house untouched by ignorance (5).⁵

4.11.6: Far from us all unconsciousness (1), all sin (2), and evil-mind when you are on guard (3). O Agni, O son of force, you are a benignant Power in the night (4), over him to whom you cling for his well-being (5).⁶

³ त्वत् अग्ने काव्या (1), त्वत् मनीषाः (2), त्वत् उक्था जायन्ते राध्यानि (3), त्वत् एति द्रविणं वीरपेशा (4), इत्या-धिये दाशुषे मर्त्याय (5)

⁴ त्वत् बाजी बाजंभरो (1), विहाया अभिष्टिकृत् जायते सत्यशुष्मः (2), त्वत् रयिः देवजूतो मयोभुः (3), त्वत् आशुः जूजुवान् अग्ने अर्वा (4)

⁵ त्वामग्ने प्रथमं (1), देवयन्तौ देवं मर्ता (2), अमृत मन्द्रजिह्वम् द्वेषोयुतम् (3), आर्विवासन्ति धीभिः (4), दर्मूनसं गृहपतिम् अमूरम् (5)

⁶ आरे अस्मत् अर्मतिम् (1), आरे अंहं (2), आरे विश्वा दुर्मतिं यत् निपासिं (3), दोषा शिवः संहसः सूनो अग्ने (4), यं देव आ चित् सचसे स्वस्ति (5)

12. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.12.1: May worshipper awaken to knowledge

4.12.2: Serves Agni by labouring

4.12.3: Self-law

4.12.4: Loosen the bonds of our sins

4.12.5: Son and progeny

4.12.6: Carry forward our life

[Metre: Triṣṭup (11, 4)]

4.12.1: O Agni, he who kindles you (1), and creates food for you thrice in the day with his ladle in action (2), may he be awakened to knowledge (5). May he ever be with your illuminations (3). May he wholly put forth his force, completely (under the power of) your will, O knower of all things born (4).¹

4.12.2: He who labours and brings to you your fuel (1), serving the flame-force of your greatness (2), he grows ever, kindling you every day and night (3). Slaying the unfriendly Powers, he has access to the treasure (4).²

[*sachate*: to cling, to have access]

4.12.3: Agni is the master of the vast might (1). Agni is master of the supreme plenitude and riches (2). He upholds the self-law (5). He founds the ecstasy (3), wholly uninterruptedly, for the mortal who worships him, he who is ever young (4).³

¹ यः त्वाम् अग्ने इन्द्रधत्ते (1), यत्-सुक् त्रिः ते अन्नं कृणवत् सस्मिन् अहन् (2), स सु द्युमैः अभ्यस्तु (3), प्रसक्षत् तव क्रत्वा जातवेदः (4), चिकित्वान् (5)

² दुध्मं यस्तैर् जभरत् शश्रमाणो (1), महो अग्ने अनीकम् आ संपर्यन् (2), स इधानः प्रति दोषामुषासं पुष्यन् (3), रयिं संचते घ्नन् अमित्रान् (4)

³ अग्निः ईशो बृहत् क्षत्रियस्य (1), अग्निर्वाजस्य परमस्य रायः (2), दधाति रत्नं (3), विधत्ते यविष्ठो व्यानुषक् मर्त्याय (4), स्वधावान् (5)

[*svadhavān*: one with the self-law, law of his own nature from which he carries out all the actions; Each god and each divine action has its own nature or self-born power. 'That one lived without breath by its self-law (*svadhā*)', (1.129.2). S does not give this meaning to *svadhā*. He states that it is *havi* (offering). Sometimes he equates it with food (*annam*) because it maintains the world (*svam lokam dadhātī*).]

4.12.4: If we have done any evil against you (2), in our humanity by our movements of ignorance, O youthful one (1), make us wholly sinless before the mother indivisible Aditi (3). May you loosen from us the bonds of our sins on every side, O Agni (4).⁴

[Line 3: Same idea is in (1.24.15), *anāgasō aditaye syāma*;

Line 4: same idea is in (1.24.15), a prayer to Varuṇa, also in TS (4.7.15)]

4.12.5: O Agni, even though our sin be great (1), before gods and men, even though it be wide (*ūrvā*) (2), may we who are your friends not come ever to harm from it (3). Give the peace and the well-doing, to our Son, our begotten (progeny) (4).⁵

[*toka*: the god born as the son in the yajamāna; *tanaya*: progeny;

Lines 1-3: idea in (4.10.7)]

4.12.6: Release us utterly from evil (4), in the same way that the Masters of Riches, the Lords of sacrifice (1, 3), released the bright cow tethered by her foot (2). May you carry forward our life so that it crosses beyond, O Agni (4).⁶

[Also in TS (4.7.15)]

⁴ यत् चित् हि ते पुरुषत्रा यविष्ठ अचित्तिभिः (1), चकृमा कच्चित् आगः (2), कुधी षु अस्मान् अदितेः अनांगान् (3), वि एनांसि शिश्रथो विष्वक् अग्रे (4)

⁵ महश्चिदग्र एनसो (1), अभीक ऊर्वात् देवानाम् उत मर्त्यानाम् (2), मा ते सखायः सद्मित् रिषाम् (3), यच्छा तोकाय तनयाय शं योः (4)

⁶ यथा ह त्यत् वंसवो (1), गौर्यं चित् पदि पिताम् अमुञ्चता (2), यजत्राः (3), एवो षु अस्मन् मुञ्चता व्यंहः (4), प्र तारि अग्रे प्रतरं न आयुः (5)

13. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.13.1: Right-minded Agni

4.13.2: Varuṇa, Mitra and the Law

4.13.3: Seven brilliant horses

4.13.4: Remove the darkness like a covering skin

4.13.5: Why does not the Sun sink in his journey

[Metre: Triṣṭup (11, 4)]

4.13.1: The right-minded Agni facing the front of the dawns as they shine out has revealed (1), the founding of ecstasy (2). The Ashwin twins are coming to the gated house of the doer of good works (3). The divine Sun is rising up with its light (4).¹

4.13.2: The divine creator Sun who is brilliant has reached his high (station) (1). He is like a warrior, seeker of the Light, brandishing his flag (2). There is Varuṇa, there is Mitra, all follow the working of the Law (3), when they make the Sun to rise up in heaven (4).²

[*gaviṣhaḥ*: *go-iṣhaḥ*: seeker of light;

satvā: warrior;

drapsam: flag; Soma, (10.11.4), stream, (8.19.31)]

4.13.3: They (the gods) never cease from their aim (3). Him who is firm in their foundation (2), they have made for the removing of the darkness (1). Seven mighty brilliant mares (5), bear this Sun (4,7), as the scouts of the whole world (6).³

[The seven mares refer to the seven types of energies, one associated with each of the seven planes such as *anna* (matter) etc. There are seven riṣhis, seven words (*vāṇi*); seven doers of work

¹ प्रति अग्निः उषसाम् अग्रम् अख्यत् विभातीनां सुमनां (1), रत्नधेयम् (2), यातम् अश्विना सुकृतौ दुरोगम् (3), उत् सूर्यो ज्योतिषा देव एति (4)

² ऊर्ध्वं भानुं सविता देवो अश्रेद् (1), द्रप्सं दविध्वत् गविषो न सत्त्वां (2), अनु ब्रतं वरुणो यन्ति मित्रो (3), यत् सूर्यं दिवि आरोहयन्ति (4)

³ यं सीम् अकृण्वन् तमसे विपृचै (1), ध्रुवक्षेमा (2), अनवस्यन्तो अर्थम् (3), तं सूर्यं (4). हरितं सप्त यक्षीः (5), स्पशं विश्वस्य जगतो (6), वहन्ति (7)

(*sapta kārū*, 4.16.3), seven sisters (*sapta svasārah*, 7.66.15), *sapta sindhūn* (seven rivers, 4.28.1) etc. See the essay, 'Seven Worlds' in the appendix.]

4.13.4: With strong steeds, you go (1), separating the woven weft (*tantum*) and unweaving the black garment (2). The streaming rays of the Sun (3), cast the darkness down like a covering skin (4), within the waters (5).⁴

[The black (*asitam*) garment (*vasma*) refers to the works done based completely in ignorance or *avidyā*, without attention to the unity. These works have to be dissolved.

avādhuḥ: *ava adhuḥ*: cast down; *viharan*: separating; *tantum*: weft; *charma*: skin; *charmaṇī*: skins, (6.8.3); It has another meaning: *charma*: (in the) movement, (3.5.6), *charman*: movement or action (4.5.7), (derived from *char*, to move); S gives several meanings to *charma*. In (3.5.6) it is form (*rūpam*) etc. (A.B. Purani).]

4.13.5: Unextended, unbound (1), facing downwards, facing upwards (2), how does he not sink (3)? By what self-law does he go on his journey (4)? Who has seen when he joins heaven and (when he) is its pillar (5), and guards the midworld (6)?⁵

[This verse is a continuation of (4.13.2). The Sun does not sink because of the power inherent in him, the self-law (*svadha*), which is part of the law (*vrata*) in (4.13.2), to be obeyed by all. *samṛtaḥ*: join;]

⁴ वहिष्ठेभिः विहरन् यासि (1), तन्तुम् अवव्ययन् असितं देव वस्म (2), दिविध्वतो रश्मयः सूर्यस्य (3), चर्म इव अबाधुः तमौ (4), अप्सु अन्तः (5)

⁵ अनायतो अनिबद्धः (1), कथायं न्यङ् उत्तानौ (2), अव पद्यते न (3), कया याति स्वधया (4), को ददर्श दिवः स्कम्भः समृतः (5), पाति नाकम् (6)

14. Agni

Riṣhi: Vāmadeva Gautamaḥ

4.14.1: Agni, the knower of all things born

4.14.2: Sun and the ray of intuition (*ketu*)

4.14.3: Dawn in her happy path

4.14.4: The rapture of Soma

4.14.5: Self-law of Sun

[Metre: Triṣṭup (11, 4)]

4.14.1: Agni, the god, the knower of all things born, has been revealed (2), when he fronts the dawns (1), as they gleam with the greatness of their lustres (3). The wide-moving Ashvins (4), come moving in their chariot towards this our sacrifice (5).¹

4.14.2: The creator Sun is lodged in his high Ray of intuition (1), fashioning the light for the whole world (2). With his rays, the Sun in his universal knowledge (4), has filled the earth and heaven and the mid-world with his rays (3).²

4.14.3: The ruddy Dawn bearing him has come with the Light (1). (She is) vast and rich in her lustres, knowing all by her rays (2). The divine Dawn awakening to the happy path (3), is journeying in her well-yoked chariot (4).³

[*arunī*: the ruddy dawn]

4.14.4: May these strong horses and chariots, bring you both (Ashvins) (1), in the shining out of the dawn (2). For, here Soma-delight is for you, for the drinking of the sweetness (3). O Strong Ones, may you take rapture of them in this sacrifice (4).⁴

¹ प्रति अग्निः उषसौ (1), जातवैदा अख्यद् देवो (2), रोचमाना महोभिः (3), आ नासत्या उरुगाया (4), रथेनेमं यज्ञमुप नो यातम् अच्छ (5)

² ऊर्ध्वं केतुं सविता देवो अश्रेत् (1), ज्योतिः विश्वस्मै भुवनाय कृण्वन् (2), आप्रा द्यावापृथिवी अन्तरिक्षं (3), वि सूर्यो रश्मिभिः चेकितानः (4)

³ आवहन्ती अरुणीः ज्योतिषा आगात् (1), मही चित्रा रश्मिभिः चेकिताना (2), प्रबोधयन्ती सुविताय देवी (3), उषा ईयते सुयुजा रथेन (4)

⁴ आ वां वहिष्ठा इह ते बहन्तु रथा अश्वास (1), उषसो व्युष्टौ (2), इमे हि वां मधुपेयाय सोमा (3), अस्मिन्यज्ञे वृषणा मादयेथाम् (4)

[*vahiṣṭhā*: strong to bear]

4.14.5: Same as (4.13.5)

15. Agni and Son of Sahadeva

Riṣhi: Vāmadeva Gautamaḥ

4.15.1: Agni is lord of sacrifice (*yajñīyaḥ*)

4.15.2: Agni founds our delight in the gods

4.15.3: Agni is seer

4.15.4: Son of Devavāta

4.15.5: Bountiful fire

4.15.6: Agni is like a conquering war-horse

4.15.7: Son of Sahadeva

4.15.8: Accepted two sacred horses

4.15.9: Somaka

4.15.10: Life-span

[Metre: Gāyatrī (8, 3)]

4.15.1: Agni is our Priest of the call in the pilgrim-rite (1), he is led around as the horse (2). Among the gods, he is the godhead and the lord of the sacrifice (3).¹

4.15.2: The Fire goes thrice around the pilgrim-sacrifice (1); and is like one driving a chariot (2). He founds our delight in the gods (3).²

4.15.3: The Fire moves around the offerings, a seer, a master of the plenitudes (1). He founds for the giver the ecstasies (2).³

4.15.4: This is he who is kindled in the front in Śrñjaya, son of Devavāta (1). He is luminous and a destroyer of foes (2).⁴

4.15.5: The mortal who is a hero can have mastery over the Fire in its march (1), the sharp-tusked bountiful (Fire) (2).⁵

[*īvataḥ*: in its march]

¹ अ॒ग्निर्हो॒ता नो अ॒ध्वरे (1), बा॒जी सत् परि॑ णीयते (2), दे॒वो दे॒वेषु॑ य॒ज्ञियः (3)

² परि॑ त्रिवि॒ष्टि अ॒ध्वरं॑ याति अ॒ग्नी (1), र॒थीरि॑व (2), आ दे॒वेषु॑ प्रयो॒ दध॑त् (3)

³ परि॑ बा॒जप॑तिः क॒विः अ॒ग्निः ह॒व्यानि॑ अ॒क्रमी॑त् (1), दध॑त् रत्ना॒नि दा॑शुषे (2)

⁴ अयं॑ यः सृ॒जये॑ पुरो दै॒ववा॑ते संमि॒ध्यते॑ (1), यु॒मान् अ॑मि॒त्रद॑म्भ॒नः (2)

⁵ अस्य॑ घा वी॒र ई॒वतो॑ अ॒ग्नेः ई॒शीत् म॒र्त्यैः (1), ति॒ग्मज॑म्भ॒स्य मी॒ळुषः॑ (2)

4.15.6: They make him bright from day to day (3), like a conquering war-horse (1), and like a shining babe of heaven (2).⁶

4.15.7: The prince, the son of Sahadeva, woke me with his two reddish-brown horses (1). Though called towards him, I was not ready to rise (2).⁷

[Name of the son of Sahadeva is Somaka, indicated in verse 9.]

4.15.8: From the prince, the son of Sahadeva (2), I took those two sacred horses which he gave (1,3).⁸

4.15.9: O divine Riders, here before you is the prince, son of Sahadeva (1). May he, Somaka, be long-lived (2).⁹

4.15.10: Make long the life-span (2), for him the prince, the son of Sahadeva, O divine Ashvins (1).¹⁰

16. Indra

Rīṣi: Vāmadeva Gautamaḥ

4.16.1: Perfect in discernment (*sudakṣha*)

4.16.2: Protect us in the path of yajna

4.16.3: Seven doers of work

4.16.4: Svar became visible

4.16.5: Greatness grew in steps

4.16.6: Broke with words the rocks of ignorance

4.16.7: Released waters from midworld

4.16.8: Sarama, goddess of intuition

4.16.9: Gave will-power and protection to Kutsa

4.16.10: Indra enters subtle body of Kutsa

4.16.11: Kutsa crosses over the calamity

⁶ तम् अर्वन्तं न सांनसिम् (1), अरुषं न दिवः शिशुम् (2),
मर्मृज्यन्ते दिवेदिवे (3)

⁷ बोधत् यत् मा हरिभ्यां कुमारः साहदेव्यः (1), अच्छा न हूत उत् अरम् (2)

⁸ उत त्या यजता हरी (1), कुमारात् साहदेव्यात् (2), प्रयता सद्य आ देदे (3)

⁹ एष बां देवौ अश्विना कुमारः साहदेव्यः (1), दीर्घायुः अस्तु सोमकः (2)

¹⁰ तं युवं दैवावश्विना कुमारं साहदेव्यम् (1), दीर्घायुषं कृणोतन (2)

- 4.16.12: Shushṇa and Kuyava demons
 4.16.13: (Subtle) Cities of Shambara
 4.16.14: Becoming conscious of immortality
 4.16.15: Seekers of inspired knowledge
 4.16.16: Indra is swift to respond to our call
 4.16.17: Makes appearance with his Vajra
 4.16.18: Protector of thoughts of Vāmadeva
 4.16.19: We rejoice in battles with your aid
 4.16.20: We fashion this mantra or soul-thought
 4.16.21: May we be full of new thoughts
 [Metre: Triṣṭup (11, 4)]

4.16.1: May the opulent one (Maghavan), the remover of foes and who is true in his being, come here (1). May his horses hasten here to us (2). For Indra who is perfect in discernment, we prepare the Soma-delight perfectly and offer (3). May he grant the desires of the singer (4).¹

[*rjīṣhī*: remover of foes, from *ruj* to break; (1.32.6) (KS), (1.87.1) etc. *maghavan*: opulent one; one is full and has all the powers in a compact way (SA)]

4.16.2: O hero, protect us till the end in this path of yajna (1). May you rejoice in the Soma released now (2). May the aspirant voice the Words (3), with the thought of his mightiness (*asuryam*) to the ordainers who know (4).²

[*ushanaḥ*: aspirant; *vedhaḥ*: ordainers, the beings who arrange the energies required for the actions done by human beings and others]

¹ आ स॒त्यो या॑तु म॒घवान् ऋ॒जी॒षी (1), द्र॒वन्तु॑ अ॒स्य॒ हर॑य॒ उप॑ नः (2), तस्मा॑ इ॒दन्धः॑ सु॒षुमा॑ सु॒दक्ष॑म् इ॒ह (3), अ॒भि॒पि॒त्वं क॑रते गृ॒णानः॑ (4)

² अ॒व॒ स्य॑ शू॒र अ॒ध्व॒नो ना॒न्ते॒ अ॒स्मिन् नो॑ (1), अ॒द्य स॒र्व॒ने म॒न्द॒ध्वै (2), शं॒सा॒ति उ॒क्थ॑म् उ॒शनै॒व (3), वे॒धाः चि॒कि॒तुषे॑ अ॒सुर्या॑य॒ मन्म॑ (4)

4.16.3: The mighty one accepts the pressed Soma along with the hymns of illumination (2). Then he achieves on behalf of the worshippers the secrets like the seer (1). Thus as in heaven he generates the seven doers of works (3), who sing about the manifestation of knowledge (or things) of the day (4).³

[*kārū*: doers of work, (7.2.7, 10.110.7);

ittha: rightly or utterly; *sekam*: Soma-delight (S),

Seven: see also (4.13.3) and the essay, 'seven planes']

4.16.4: When the world of truth became visible by the words of truth (1), when they (Angirasa seers) kindled the great light in the night (2), then Indra shook blinding darknesses and wounded them (3,5), so that men may see (the light) (4).⁴

[*abhiṣṭau*: approach, (10.6.1); *dudhitam*: wounded, (4.1.17)

vedi: found, known; *nṛtama*: Indra]

4.16.5: Indra, the remover of foes is beyond any limits (1). He has filled both heaven and earth with his greatness (2). Indra has all the worlds under his control (4). His greatness grew in great steps (3).⁵

[*vi rechi*: grew extensively]

4.16.6: Knowing all the powers (1), Indra offered the waters (energies) to his friends (Maruts) full of desire (2). (Using these energies), and the words, they broke the hard forces of ignorance (3). They opened the stalls of ray-cows to the aspirants, desirous of knowledge (4).⁶

[*nikamaiḥ*: full of desire (to help the aspirants);

ashmānam: rock of ignorance]

³ कविर्न निण्यं विदधानि साधन् (1), वृषा यत् सेकं विपिपानो अर्चात् (2), दिव इत्या जीजनत् सप्त कारून् (3), अह्ना चित् चक्रुः वयुनां गृणन्तः (4)

⁴ स्वः यद् वेदिं सुदृशीकम् अर्केः (1), महि ज्योतीं रुरुचुः यत् ह वस्तौः (2), अन्धा तमांसि दुर्धिता (3), विचक्षे नृभ्यः चकार (5), नृतमो अभिष्टौ (5)

⁵ ववक्ष इन्द्रो अमितम् ऋजीषी (1), उभे आ पंप्रौ रोदसी महित्वा (2), अतः चित् अस्य महिमा वि रेचि (3), अभि यो विश्वा भुवना बभूव (4)

⁶ विश्वानि शक्रो नर्याणि विद्वान् (1), अपो रिरिच सखिभिः निकामैः (2), अश्मानं चित् ये बिभिदुः वचोभिः (3), ब्रजं गोमेन्तम् उशिजो वि वब्रुः (4)

4.16.7: Your protecting Vajra (2), has slain Vṛtra who covers the waters (1), and the earth clings to you (3). O impetuous hero, you became the master (5), and released by your might, the waters from the ocean of midworld (4).⁷

[*pra enoh:* pour; *arṇāmsi:* waters]

4.16.8: O one called by many, you did tear the waters out of the hill (1), when the ancient Saramā became manifest before you (2). So may you as our leader tear out much riches for us (3), breaking the pens (of ray-cows) (4), being hymned by the Angirasa seers (5).⁸

[Sarama is the goddess of intuition who locates the cave of ignorance where the knowledge (Ray-cow) is hidden by Paṇi. She is also known as the hound of heaven. See the notes in (10.108)]

4.16.9: O Indra, god-mind, you came to the presence of the praying seer (1), who was desirous of obtaining both Ray-cows and the light of svar- world (2). (You gave him) the will-power and protection (3). The dasyu foes, who are without the word and have the harming knowledge were destroyed in the battles (4).⁹

[The seer here in line 1 is Kutsa as mentioned in the next few mantrās.

nṛmaṇa: god-mind, one with god-mind (Indra), (10.45.1);

ni arta: destroyed; *dyumna hūtau:* battles, meeting called by desires (*dyumna*);

nādhāmānam: one who is beseeching, (1.109.3), a needy person, supplicant]

⁷ अ॒पो वृ॒त्रं व॒त्रि॒वा॒सं प॒रा॒ह॒न् (1), प्रा॒व॒त् ते व॒ज्रं (2), पृ॒थि॒वी स॒च॑ेताः (3),
प्र अ॒णा॑सि स॒मु॒द्रि॒या॒णि ए॒नोः (4), प॒तिः भ॒व॒न् श॒र्व॒सा शूर॑ धृ॒ष्णो (5)

⁸ अ॒पो यद॒द्रिं पु॒रु॒हू॒त द॒र्दः (1), आ॒विः भु॑व॒त् स॒र॒मा पू॒र्व्यं ते॑ (2), स नो॑ ने॒ता
वा॒ज॒म् आ द॑र्षि॒ भू॒रिं (3), गो॒त्रा रु॒ज॒न् (4), अ॒ङ्गि॒रो॒भिः गृ॒णा॒नः (5)

⁹ अ॒च्छा क॒विं नृ॒म॒णो (1), गा अ॒भिष्टौ॑ स्व॒र्षा॒ता म॒घ॒व॒न् ना॒र्ध॒मा॒नम् (2),
ऊ॒ति॒भिः तम् ई॒ष॒णो (3), यु॒स्र॒हू॒तौ नि मा॒या॒वा॒न् अ॒ब्र॒ह्मा द॒स्युः अ॒र्तं (4)

4.16.10: Kutsa was eager for your friendship (2). With a mind intent on killing the Dasyu, you came to him (1). When Indra entered Kutsa's own subtle body (*yonau*) (3), the truth-conscious wife became aware of them, who had identical forms (4).¹⁰

[*sarūpā*: one of same form; *ṛtachit*: truth-conscious;
nārī: wife, Nature (*prakṛtī*)]

4.16.11: You went with Kutsa, in the same chariot, determined to defend him (1). (You are) the scourge (of foes), the lord of horses of the wind-god (*Vāyu*) (2). Being yoked to the straight-going and swift war steeds, as if on a quest (3), the seer (Kutsa) has been enabled to cross over (the sea) of calamity, to the light of day (4).¹¹

[*gadhyam*: quest;]

4.16.12: For sake of Kutsa, you have slain the unhappy Shuṣṇa (1). In the full day (you have also destroyed) by the Vajra Kuyava with his thousand followers (2). You broke the wheel of Sun in the battles using Vajra (4). (With the massed radiance of stationary sun) you destroyed all the dasyu-foes at once (3).¹²

[*prapitve ahnaḥ*: full day, i.e., when the power of light is dominant; Destroying the wheel of Sun, means that Sun is rendered stationary. When the Sun is stationary, his massed radiance is very potent for destroying the foes. This idea is mentioned in other mantrās such as (5.62.1); *kutsya*: Vajra-weapon (S)]

4.16.13: For the sake of Rjishvan, son of Vidathin, you have slain (2), Pipru and the mighty Mṛgaya (1). You have slain the fifty thousand Kriṣṇās (3). You have demolished the cities (of Shambara), just as old age (destroys) the body (4).¹³

¹⁰ आ दस्युघ्ना मनसा याहि अस्तं भुवत् (1), ते कुत्सः सख्ये निकामः (2), स्वे योनौ नि षदत् (3), सरूपौ वि वाँ चिकित्सत् ऋतचित् ह नारी (4)

¹¹ यासि कुत्सेन सरथम् अवस्युः (1), तोदो वार्तस्य ह्यर्योः ईशानः (2), ऋज्जा वाजं न गध्यं ययूषन् (3), कविः यत् अहन् पार्याय भूषात् (4)

¹² कुत्साय शुष्णमशुषं नि बर्हीः (1), प्रपित्वे अहः कुर्यवं सहस्रा (2), सद्यो दस्युन् प्र मृण (3), कुत्स्येन प्र सूरश्चक्रं बृहतात् अभीकै (4)

¹³ त्वं पिपुं मृगयं शूशुवांसम् (1), ऋजिश्वने वैदथिनाय रन्धीः (2), पञ्चाशत् कृष्णा नि वपः सहस्रा (3), अत्कं न पुरो जरिमा वि ददः (4)

[*ni vapah*: destroyed; *atkam*: robe, body)]

4.16.14: While having (your) body in the proximity of the Sun (1), your form becomes conscious of immortality (2). You are like the skilful elephant among animals, consuming the strength (of the strong) (3). You are like a terrible lion when wielding your weapons (4).¹⁴

[Line 2 (alt.): you become conscious of the immortal body;

uṣhāṇah: consuming (occurs only once)]

4.16.15: The devotees seeking riches, desire Indra to come (1), to the Soma-pressings as if to a downpour of the Sun's radiance (2). The seekers of inspired knowledge laud him with hymns (on his arrival) (3), which creates happiness as a happy home and (creates) growth as in perfect vision (4).¹⁵

[*puṣṭi*: growth, (5.10.3); *chakānā*: devotees;

sudṛṣhī: perfect vision, (3.77.4, 6.15.10);

Line 4: growth in all aspects becomes clear just as all things are seen clearly by a person of perfect vision.

shravasyavaḥ: seekers of inspired knowledge (*shravas*); the ending *yu* or *yuvaḥ* indicates seeking]

4.16.16: Let us invoke that Indra who is swift to our call (1), who has many powers (2). He quickly brings the riches of the quest to adorers like me (3), desirous of riches and achievements (4).¹⁶

[*naryā*: power of godhead, (1.72.1);

māvate: a person like me; *gadhyasa vājasya*: riches (or felicities) of the quest, i.e., the knowledge and associated felicities, (6.10.6)]

¹⁴ सूरं उपाके तन्वं दधानो (1), वि यत् ते चेति अमृतस्य वर्षः (2),
मृगो न हस्ती तर्विषीम् उषाणः (3), सिंहो न भीम आयुधानि बिभ्रत् (4)
¹⁵ इन्द्रं कामा वसूयन्तो अगमन् (1), स्वर्मीळहे न सर्वने चकानाः (2),
श्रवस्यवः शशमानास उक्थैः (3), ओको न रणवा सुदृशीव पुष्टिः (4)
¹⁶ तमिद् व इन्द्रं सुहवं हुवेम (1), यस्ता चकार नर्या पुरूणि (2),
यो मावते जरित्रे गध्यं चित् मक्षू बाजं भरति (3), स्पार्हर्धाः (4)

4.16.17: O hero, when in any conflict among men (2), or in any terrible battle, O Lord (3), fiery-sharp thunderbolt falls in their midst (1), then the guardian of our bodies makes his awareness (4).¹⁷

4.16.18: Be a protector of the thoughts of Vāmadeva (1). May you who are free of harm, be our friend in the conquest of plenitude (2). We come repeatedly to you, of excellent knowledge (3). You support in all ways the adorer who lauds you extensively (4).¹⁸

[*pramati*: one of excellent knowledge, (1.31.14);

urushamsaḥ: one who lauds extensively, (1.31.14)]

4.16.19: O Maghavan, in every battle (2), along with those men who desire you and are opulent (1), may we nobles (*arya*) rejoice for many years (4), and be resplendent even during nights as if in heaven (3).¹⁹

[*tvāyubhiḥ*: those who desire you, (10.91.9)]

4.16.20: To the mighty Indra of masculine might, we fashion this mantra (or soul-thought) (1), just as Bhṛguṣ fashion a car (2). Indeed may our friendship with Indra never become separated (3). May he the fierce one be our increaser and the guardian of our bodies (4).²⁰

[*viyoṣhat*: separated, divorced, (4.2.7); *avitā*: increaser;

Line 3: to get the meaning here, we have to render '*asat*' as, 'not true'. Without this word, there is no syllable to indicate negation. Sāyaṇa uses *nūchit* to indicate negation. This is doubtful.]

¹⁷ तिग्मा यत् अन्तः शनिः पताति (1), कस्मिन् चित् शूर मुहुके जनानाम् (2), घोरा यदर्य समृतिः भवाति (3), अर्ध स्मा नस्तन्वो बोधि गोपाः (4)

¹⁸ भुवो अविता वामदेवस्य धीनां (1), भुवः सखा अवृको वार्जसातौ (2), त्वामनु प्रमतिमा जगन्म (3), उरुशंसो जरित्रे विश्वधं स्याः (4)

¹⁹ एभिः नृभिः इन्द्र त्वायुभिः त्वा मघवन्दिः (1), मघवन् विश्व आजौ (2), द्यावो न द्युमैः अभि सन्तो अर्यः क्षपो (3), मदेम शरदश्च पूर्वीः (4)

²⁰ एवेत् इन्द्राय वृषभाय वृष्णे (1), ब्रह्म अकर्म भृगवो न रथम् (2), नू चिद् यथा नः सख्या वियोषत् असत् (3), नः उग्रौ अविता तनूपाः (4)

4.16.21: Like rivers, fill (2), your adorers who praise you and laud you to obtain impulsions (to achieve their needs) (1). O Lord of horses, we have made a hymn (mantra) for you (3). May we, endowed with chariots, be full of new thoughts always (4).²¹

17. Indra

Riṣhi: Vāmadeva Gautamaḥ

- 4.17.1: Your gift of hero-force to earth
 - 4.17.2: Dwellers on the hill of being
 - 4.17.3: Rivers became free
 - 4.17.4: Maker of Indra
 - 4.17.5: King of all strivers
 - 4.17.6: Soma-delight and Indra
 - 4.17.7: Ahi lying down in waters
 - 4.17.8: Indra is beyond any limits
 - 4.17.9: Becoming friends of Indra
 - 4.17.10: When Indra is in wrath (*manyu*)
 - 4.17.11: Distribution of riches
 - 4.17.12: He impels the parents
 - 4.17.13: Establishes the singer in riches
 - 4.17.14: Wheel of Sun's car and Etasha
 - 4.17.15: Protects yajamāna
 - 4.17.16: His growth (in us) is undiminishing
 - 4.17.17: Be our saviour
 - 4.17.18: Worship you with works
 - 4.17.19: Happiness of adorer dear to Indra
 - 4.17.20: Establish truth among seeing-men
 - 4.17.21: May we be full of new thoughts
- [Metre: 1-14, 16-21, Triṣṭup (11,4); 15, Ekapadā Virāt (1,10);]

²¹ नू घृत इन्द्र नू गृणान इषं जरित्रे (1), नद्यो न पीपे: (2),
अकारि ते हरिबो ब्रह्म (3), नव्यं धिया स्याम रथ्यः सदा-सा: (4)

4.17.1: O Indra, you are mighty (1). The earth holds in its mind your gift of hero-force; so also heaven (2). You have killed Vṛtra by your strength (3). You have set free the rivers which were seized by (the demon) Ahi (4).¹

[*mamhana*: gift, (4.1.6); *manyata*: to think]

4.17.2: O Flaming Energy, at your birth (1), the heaven trembled, so also earth (trembled) (2), through the fear of wrath (3). But the dwellers on the hills (of existence), perfect in their being, stand firm (4). The waters spread over the desert-like regions cooling them (5).²

[*ṛghāyanta*: stand firm, (1.10.8); *ārdan*: cooling, moistening; *subhvaḥ*: perfect in being, (5.59.3), (5.87.3);]

4.17.3: The conqueror manifested his vigour (2), and shattered the hill (of Vṛtra) by his strength and by hurling the Vajra-weapon (1). Rapturous, he killed Vṛtra with the Vajra (3). With their obstructor destroyed, the waters rushed forth swiftly (4).³

[*sahasānam*: forceful to conquer, (5.25.9)]

4.17.4: (Your) father Heaven deemed you as a mighty hero (1). The maker of Indra was the accomplisher of a most excellent work (2). He gave birth to you (Indra) (3), who belongs to the *sva* (Sun-world), endowed with the perfect weapon vajra (3). You cannot be disturbed from your home which is like a vast field (4).⁴

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- ¹ त्वं महान् इन्द्र (1), तुभ्यं ह क्षा अनु क्षत्रं महना मन्यत द्यौः (2),
 त्वं वृत्रं शर्वसा जघन्वान् (3), सुजः सिन्धून् अहिना जग्रसानान् (4)
- ² तव त्विषो जनिमन् (1), रेजत द्यौ रेजद् भूमिः (2), भियसा स्वस्य मन्योः
 (3), ऋघायन्तं सुभ्वः पर्वतास (4), आर्दन् धन्वानि सरयन्त आपः (5)
- ³ भिनद् गिरिं शर्वसा वज्रम् इष्णन् (1), आविष्कृण्वानः सहसान ओजः
 (2), वर्धीद् वृत्रं वज्रेण मन्दसानः (3), सरन् आपो जर्वसा हतवृष्णीः (4)
- ⁴ सुवीरः ते जनिता मन्यत द्यौः (1), इन्द्रस्य कर्ता स्वपस्तमो भूत् (2),
 य ई जजानं (3), स्वयं सुवज्रम् (4), अनपच्युतं सदसो न भूमं (5)

4.17.5: Indra is the king of all strivers and is called by many (2). He, the sole one, is the vast and casts (the foes) down (1). All the speakers of the word (*gr̥ṇataḥ*) rejoice in the truth of this generous god (3), who is opulent (4).⁵

[*gr̥ṇataḥ*: speakers of the word;]

4.17.6: The Soma will exist forever in all the universe (1). Forever Soma will make Indra rapturous, he the vast one (2). Forever you will be the lord of all riches (3). O Indra, you, the giver, will uphold all the strivers forever (4).⁶

4.17.7: From the moment of your birth (1), you supported with your strength all the strivers (2). O Maghavan, you smote with your thunderbolt (the demon) Ahi-Vṛtra (4), who was lying down with the waters spread around (him) (3).⁷

[*adhitha*: uphold, (6.31.1); *ame*: in his strength, (1.67.2, 8.75.10); Vṛtra lying down (*shayānam*) is also in (1.32.8).]

4.17.8: (We praise) Indra who is beyond limits, the bull (or mighty one), one with the perfect Vajra (2). (He) kills (foes) forever, faces the enemies, and does deeds in violence (1). He is the killer of Vṛtra, and the saviour (3). He is great in achievement, the opulent one who gives riches and plenitude (to his devotees) (4).⁸

[*tumram*: one who faces the enemies;

apāram: beyond limits;

dādhṛshim: one who does deeds in violence, (5.29.14);

sanitā: saviour, (1.36.13);

surādḥāḥ: great in the joy of achievement, (4.2.4)]

⁵ य एक इत् च्यावयति प्र भूमा (1), राजा कृष्टीनां पुरुहूत इन्द्रः (2), सत्यम् एनमनु विश्वे मदन्ति रातिं देवस्य गृणतो (3), मघोनः (4)

⁶ सत्रा सोमा अभवन्नस्य विश्वे (1), सत्रा मदासो बृहतो मदिष्ठाः (2), सत्राभवो वसुपतिः वसूनां (3), दत्त्रे विश्वा अधिथा इन्द्र कृष्टीः (4)

⁷ त्वमधं प्रथमं जार्यमानो (1), अमे विश्वा अधिथा इन्द्र कृष्टीः (2), त्वं प्रति प्रवत आशयानम् (3), अहिं वज्रेण मघवन् वि वृश्चः (4)

⁸ सत्राहणं दाधृषि तुम्रम् (1), इन्द्रं महामपारं वृषभं सुवज्रम् (2), हन्ता यो वृत्रं सनितोत (3), वाजं दाता मघानि मघवा सुराधाः (4)

4.17.9: This Maghavan is renowned as the supreme in battles (2). He destroys the assembled foes encircling him (1). May we be among his beloved friends (4), to whom he brings the plenitude which he wins (3).⁹

[*sanoti*: wins, (10.80.4)]

4.17.10: This (Indra), is renowned, whether conquering or slaying (his foes) (1), battling for the recovery of ray-cows (2). When Indra is truly in wrath (3), all that is stationary or moveable is in fear of him (4).¹⁰

[*manyu*: it is the intense mental passion; not the ordinary anger which belongs to the realm of *prāṇa* or midworld.]

4.17.11: From ancient times, the lord of opulence (3), Indra has won (recovered) the ray-cows (1), the gold and the life-energies (steeds) (2). He is the most strong among strong men (4). He distributes the riches (obtained with his might) (5), and upholds the felicities (in his worshippers) (6).¹¹

[*shāke*: might, (5.15.2)]

4.17.12: Indeed some (of his strengths) originate from the mother (1), some from the father, the begetter (2), who together gave birth to him (3). He again and again impels the might (of his parents) (4), just as the wind is driven by the thundering clouds (5).¹²

[*svit*: indeed; *muhukaiḥ*: again and again;

janituḥ: of one who begot, (3.1.10);]

⁹ अयं वृतः चातयते समीचीः (1), य आजिषुं मघवां शुण्व एकः (2),

अयं वाजं भरति यं सनोति (3), अस्य प्रियासः सख्यं स्याम (4)

¹⁰ अयं शुण्वे अध जयन् उत घ्नन् अयम् (1), उत प्र कृणुते युधा गाः (2),
यदा सत्यं कृणुते मन्युम् इन्द्रो (3), विश्वं दृळ्हं भयत एजत् अस्मात् (4)

¹¹ समिन्द्रो गा अजयत् (1), सं हिरण्या समश्चिया (2), मघवा यो ह पूर्वीः (3),
एभिः नृभिः नृतमो (4), अस्य शाकै रायो विभक्ता (5), संभरश्च वस्वः (6)

¹² कियत् स्वित् इन्द्रो अध्येति मातुः (1), कियत् पितुः जनितुः (2),
यो जजान (3), यो अस्य शुष्मं मुहुकैः इयति (4), बातो न जूतः
स्तनयद्भिः अभ्रैः (5)

4.17.13: You make the infinite one to have a dwelling (1). Maghavan impels the dust in the battles (2). The distributor (of riches), like the thunderbolt in the heaven (3), establishes his singer in felicities and riches, he the opulent one (4).¹³

[Lines 3, 4: Just as the thunderbolt spreads the light and sound everywhere in the sky, Indra spreads his riches among all worshippers;

samoham: battles, (1.8.6); *vibhañjanuḥ*: distributor, (5.49.1)]

4.17.14: He has directed the wheel (of the chariot) of the sun (1), and has stopped Etasha in his movement (2). From his source in the foundation of midworld (4), he sheds light on the skin of the dark powers which move crookedly (3).¹⁴

[*jigharti*: sheds light all around, (10.6.4); *juhurāpa*: dealing crookedly, (10.12.5); *tvacham*: skin, outer covering; (10.87.5);

Line 3: To his supporters (Indra) gives clues about the strengths of the outer covering of the dark powers and how to protect oneself from them.]

4.17.15: He protects the yajamāna from the dark ones (or demonic foes) just as the invoker (Agni).¹⁵

[*asikniḥ*: dark ones, (10.3.1)]

4.17.16: May he whose growth is undiminishing come down to us (4), just like the bucket lowered into a well (5). To his wise friends who seek Ray-cows, may the showerer Indra (give them ray-cows) (1), to those seeking life energies, to those seeking plenitude, may he give (the needful) (2). (May he give) the wives for those who are eager for wives (3).¹⁶

¹³ क्षियन्तं त्वम् अक्षियन्तं कृणोति (1), इयति रेणुं मघवा समोहम् (2), विभञ्जनुः अशनिमान् इव द्यौः (3), उत स्तोतारं मघवा वसौ धात् (4)

¹⁴ अयं चक्रम् ईषणत् सूर्यस्य (1), न्येतं शं रीरमत ससृमाणम् (2), आ कृष्ण ई जुहुराणो जिघर्ति त्वचो (3), बुध्रे रजसो अस्य योनौ (4)

¹⁵ असिक्त्र्यां यजमानो न होता

¹⁶ गव्यन्त इन्द्रं सख्याय विप्रां (1), अश्वयन्तो वृषणं वाजयन्तः (2), जनीयन्तो जनिदाम् (3), अक्षितोतिम् आ च्यावयामो (4), अवते न कोशम् (5)

[*akṣhitotim*: he whose growth does not decrease, (1.5.9);

vr̥ṣhaṇa: showerer;

gavyanta: seekers of ray-cows;

ashvāyanta: seekers of horses or life energies;]

4.17.17: Be our saviour (1). Become aware of those who want to be seen by you (2). Become a kinsman, one who oversees (all our knowings) (3). Bestow felicity on him who offers Soma-delight (4). You are the friend, father, and most fatherly (5). You do the work of ancient fathers to reach us to the wide-world (6). You found expanding growth among aspirants (7).¹⁷

[*u loka*: wide-world, Sun-world (*svar*)]

4.17.18: Become an increaser of those who desire your friendship (1); become aware of your friends (2). O Indra, who is praised by us, found the growth in those who hymn you (3). May, we who are facing difficulties (4), worship you with these works, O Indra (5).¹⁸

[*gr̥ṇānaḥ*: praised by us, (5.4.9, 5.16.5, 6.16.16);

shamibhiḥ: works; *mahayanta*: working]

4.17.19: When Indra, the lord of opulence is praised (1), the Vṛtra-foes, who are many in number and unyielding, are killed by him, alone, by himself (2). The happiness of his adorer is dear to him (Indra) (3). Neither gods nor men can resist him (4).¹⁹

¹⁷ त्राता नो (1), बोधि ददृशान (2), आपिः अभिख्याता (3), मर्दिता
सोम्यानाम् (4), सखा पिता पितृतमः (5), पितृणां कर्ता ई उ लोकम् (6),
उशते वयोधाः (7)

¹⁸ सखीयताम् अबिता (1), बोधि सखा (2), गृणान इन्द्र स्तुवते वयो धाः
(3), वयं हि आ ते चक्रुमा सवार्ध (4), अभिः शमीभिः महयन्त इन्द्र (5)

¹⁹ स्तुत इन्द्रो मघवा (1), यद्ध वृत्रा भूरीणि एको अप्रतीनि हन्ति (2),
अस्य प्रियो जरिता यस्य शर्मन् (3), नकिः देवा वारयन्ते न मर्ताः (4)

4.17.20: May Indra, the lord of opulence, one in whom the abundance flows (1), establish the truth among the seeing-men (2), he the one without opposition (or steedless) (3). You are the king of all persons (4). Establish in us, your adorers, inspired knowledge which is both mighty and high (5).²⁰

4.17.21: Same as (4.16.21)

[It appears as the last mantra in the sūktās, 16, 17, 19-24]

18. Aditi, Indra and Vāmadeva

Riṣhi: Indra, Vāmadeva Gautamaḥ, Aditiḥ

4.18.1: Path of old

4.18.2: Another path

4.18.3: Indra states, 'I must follow her'

4.18.4: There is none who is his counter part

4.18.5: Mother hid him at birth; light for robe

4.18.6: What do the waters say?

4.18.7: Blame on Indra

4.18.8: Indra rose up with might in rapture

4.18.9: Crushed Vṛtra

4.18.10: Mother sent forth the child to journey

4.18.11: O Viṣṇu, my comrade

4.18.12: O Indra, who made your mother a widow

4.18.13: Soma brought by the bird and Indra overcomes his indigent state

[Metre: Triṣṭup (11,4)]

[This sūkta has baffled many commentators because they refused to acknowledge the symbolism. There are 13 verses here, each mantra being uttered by one of three beings, namely Aditi, Indra and the human sage Vāmadeva. Unless one understands the symbolism, one cannot meaningfully assign the verses to the three parties concerned.]

²⁰ ए॒वा न॒ इन्द्रो॑ म॒घवा॑ वि॒र॒प्सी (1), कर॑त् स॒त्या च॑र्षणीधृत् (2), अ॒न॒र्वा (3), त्वं राजा॑ ज॒नुषा॑ (4), धेहि॑ अ॒स्मे अधि॑ श्र॒वो मा॒हि॒नं यत् ज॑रि॒त्रे (5)

We have to first understand that Aditi and Indra are not human beings (or human-like gods) as most western indologists are wont to do. The Indian commentators like Sāyaṇa want to rush to the stories in Purāṇās which is hardly helpful.

We note that Aditi is the indivisible and infinite mother, and Indra is the lord of divine mind only in their natural states. However here they are participating in the manifestation of universe, which begins with the inconscient and subconscient ocean as clearly stated in (4.58.11). Hence during manifestation, both Aditi and Indra are covered by thick veils of ignorance which grossly reduces their powers. For instance (3.36.4) states that only when the outer skin of Aditi is removed, can she be of help to the *jīva* or soul in its upward journey.

Note that the hostile forces in the midworld have hidden all the energies and knowledge. The activities of Aditi and Indra can be explained only if we understand their limitations.

(SA) who is the first person to unveil the secret here has appropriately assigned each mantra to one of three, Aditi, Indra and Vāmadeva.

In the first two mantrās, they are still considering which path to take. Because of the vast power of hostiles, mother Aditi while giving birth to her son hides him within her. Then Indra rises up, has access to the Soma, the delight of existence and crushes some of the demons as stated in (4.18.5). He also releases the waters (energies) hoarded up by demons. The demons are not so easily crushed completely. They are forces. Once one type of force is destroyed, its components combine with other forces to become a 'new' demon.

Hence Aditi like a human mother cautions Indra that the gods are abandoning you. But Indra gets the help of Viṣṇu.

The verses 12 and 13 are the most difficult to explain without using symbolism. (4.18.12) states that Indra destroys the lower power which is attached to Aditi, from which he was born. Hence it is said he has made Aditi a widow. The outer covering of Aditi, which was acting as the husband was destroyed. Verse 13 is uttered by Indra and not by Vāmadeva.

Indra describes his indigent condition before he had access to Soma. Only after getting the Soma, he gets the rapture and hence kills the demons. Prior to it, he is like an indigent human being who is forced to eat the dog's flesh because of hunger. Only when Indra gets the Soma, the conditions drastically change.]

4.18.1: Aditi to Indra: This is the path of old discovered over again (1), by which all the gods rose up and were born (2). Even by this path must you be born for your increase (3); go not by that (path) to lead your mother to her fall (4).¹

4.18.2: Indra to Aditi (Verses 2-3): Not by this path must I go out, for hard it is to tread (1); let me go out straight from your side (2). Many are the things I have to do that have not been done (3). By that way, I would fight (4); by that way, I would begin the quest (after truth) (5).²

[Lines 4 & 5 (alt.): With that one I would fight (4); by another I must question after truth (5);

tirashchatā: from the side;]

4.18.3: As his mother went before him and he looked after her (1), "Must I not refrain from following her (2)? Nay, I must indeed follow" (3). In the house of the (maker) Tvasṣṭri, Indra drank the Soma-delight (4), of a hundred riches, that was in the bowl and released (from the pressing stones) (5).³

[*chamvoḥ*: bowl;]

¹ अ॒यं पन्था॑ अनु॒वित्तः॑ पु॒रा॒णो (1), यतो॑ दे॒वा उ॒त् अजा॑यन्त॒ विश्वे॑ (2), अ॒तः चि॒दा ज॑निषीष्ट॒ प्रवृ॑द्धो (3), मा मा॒तरम्॑ अमु॒या प॑त्त॒वे कः॑ (4)

² नाहम्॑ अतो॒ निः अ॒या दु॒र्गहा॑ एतत् (1), ति॒रश्च॑ता॒ पार्श्वा॑त् निर्ग॑माणि (2), ब॒हूनि॑ मे अ॒कृता॑ क॒र्त्वा॒नि (3), यु॒ध्यै त्वे॒न (4), सं त्वे॒न पृ॑च्छै (5)

³ प॒रा॒य॒ती मा॒तरम्॑ अनु॒ अ॒चष्ट॑ (1), न न अनु॑ गा॒नि (2), अ॒यनु॑ नू ग॑मानि (3), त्वष्टुः॑ गृ॒हे अ॑पिब॒त् सोम॑म् (4), इन्द्रः॑ शत॒धन्यं॑ च॒म्बोः सु॑तस्य (5)

4.18.4: *The rishi speaks* (verses 4-5): What perverse thing should he do (1), whom his mother bore for a thousand months, for many autumns (or years) (2)? Nay, there is none who is his counterpart and measure (3), among those who have been born or who have yet to take birth (4).⁴

4.18.5: His mother deemed of it as a sin (1), and she hid him overflowing with might in her secret being (2). Then he himself rose up wearing the light for a robe (3), and in his birth he filled earth and heaven (4).⁵

[*atkam*: light, splendour (*tejas*) (S); *vasāna*: robe;]

4.18.6: *Aditi to the poet* (verses 6, 7): Behold these waters which go murmuring on their way (1). Yea, they cry out together as those who have the truth (2). Ask of them what is it that they say (3), what encircling mountain the waters break (4).⁶

4.18.7: *Aditi*: What have their mysteries of knowledge spoken to him (1)? The waters went musing on the blame of Indra (2). It is my son who with his mighty weapon slew Vṛtra (3), and loosed forth the rivers (4).⁷

[*avadya*: blame, (4.4.15), (6.15.12) etc.

The blame on Indra refers to his killing the son of Tvaṣṭri, mentioned in (10.8.8, 10.8.9), the killing of the three headed son of Tvaṣṭri, with the name, 'Vishvarūpa' (all-form). For details, see the note on the mantra (10.8.9) in 'Rig Veda Samhita, tenth maṇḍala', (SAKSI). The above incident is detailed in TS (2.5.1) which is in the volume 1 of 'Kriṣṇa Yajur Veda Taittirīya Samhita' (SAKSI)]

⁴ किं स ऋधक् कृणवद् (1), यं सहस्रं मासो जभारं शरदश्च पूर्वीः (2),

नही नु अस्य प्रतिमानम् अस्ति (3), अन्तः जातेषु उत ये जनिन्त्वाः (4)

⁵ अवद्यमिव मन्यमाना (1), गुहां अकः इन्द्रं माता वीर्येणा नि-ऋष्टम् (2),
अथ उत् अस्थात् स्वयम् अत्कं वसान् (3), आ रोदसी अपृणात् जायमानः (4)

⁶ एता अर्षन्ति अललाभवन्तीः (1), ऋतावरीः इव संक्रोशमानाः (2),

एता वि पृच्छ किमिदं भनन्ति (3), कमापो अद्रिं परिधिं रुजन्ति (4)

⁷ किमु खित् अस्मै निविदो भनन्त (1), इन्द्रस्य अवद्यं दिधिषन्त आपः

(2), ममैतान् पुत्रो महता वधेन वृत्रं जघन्वान् (3), असृजद् वि सिन्धून् (4)

4.18.8: *The poet speaks:* (verses 8-12): In the rapture (of Soma), your mother, a young goddess, cast you forth (1). In the rapture, she brought (you) out with difficult labour (*kuṣhavā*) (2). In the rapture, the waters were kind to the Infant (3). In the rapture, Indra rose up and came forth in his might (4).⁸

[*kuṣhavā*: difficult labour; name of a demoness (S);

Line 2 (alt.): 'Kushava swallowed you' (S)]

4.18.9: O Indra, in the rapture, *Vṛtra* (*vyamsa*) wounded you (1), and smote away your jaws (2). When they were wounded, you rose more high (3), and did crush the head of the *Dāsa*-foe (*Vṛtra*) with your weapon (4).⁹

[*vyamsa*: one who is shoulderless, *Vṛtra* in the form of snake; a common epithet for *Vṛtra*]

4.18.10: The cow bore (1), Indra, the firm, the forceful, the inviolate and mighty bull (2). The mother sent forth her unhurt child to the journeying (3), since he desired a path for his body (4).¹⁰

[*tumram*: impeller; *tavāgām*: mighty (S); *gr̥ṣṭiḥ*: cow;

sthaviram: mature in years, firm; *anādhṛṣyam*: inviolate]

4.18.11: The mother coaxed the mighty one (1), "O my son, beloved, the gods abandon you" (2). Then said Indra, for he meant to slay the coverer (*Vṛtra*) (3). O *Viṣṇu*, O my comrade, pace all the width of your steps (4).¹¹

⁸ म॒मत् च॒न त्वां यु॒वतिः प॒रास॒ (1), म॒मत् च॒न त्वां कु॒षवां ज॒गारं॑ (2),
म॒मत् चि॒त् आपः॑ शि॒शवे॑ म॒मृड्युः॑ (3), म॒मत् चि॒त् इन्द्रः॑ स॒हसा॑ उ॒त्
अ॒तिष्ठत्॑ (4)

⁹ म॒मत् च॒न तै॑ म॒घव॒न् व्यंसो॑ नि॒विबि॒ध्वान्॑ (1), अ॒प ह॒नू ज॒घानं॑ (2),
अ॒धा नि॒र्विद्ध॑ उ॒त्तरो॑ ब॒भूवान्॑ (3), शि॒रो दा॒सस्य॑ सं पि॒णक् व॒धेन॑ (4)

¹⁰ गृ॒ष्टिः संसू॒व (1), स्थ॒वि॒रं तवा॑गाम् अ॒नाधृ॒ष्यं वृ॒षभं॑ तु॒म्रम् इन्द्र॑म् (2),
अ॒री॒ळ्हं व॒त्सं च॒रथा॑य मा॒ता (3), स्व॒यं गा॒तुं त॒न्व इच्छ॑मानम् (4)

¹¹ उ॒त मा॒ता म॒हिष॑म् अ॒नु अ॒वेनत्॑ (1), अ॒मी त्वां ज॑हति पु॒त्र दे॒वाः (2),
अथ॑ अ॒ब्रवीत् वृ॒त्रम् इन्द्रो॑ ह॒निष्यन्॑ (2), स॒खे वि॒ष्णो वि॒तरं॑ वि॒ क्रम॑स्व (4)

[Viṣṇu is considered as the brother of Indra, *upendra*. Recall the joint hymn to Indra and Viṣṇu in (6.99) where the destruction of demonic foes is considered as their joint work.]

[Also in TS (3.2.11)]

4.18.12: Who made your mother a widow (1)? Who would have smitten you in your lying down and in your moving (2)? What god was above you in his grace (3), that you dragged your father by his feet and wasted him away (4)?¹²

[*prākṣhiṇāḥ*: wasted him; wore him away;

mārdikaḥ: in his grace; *adhi*: above;

It is Indra who makes his mother a widow, as detailed in line 4. This statement, apparently confusing, can be understood if we follow the symbolism behind the events, recovered by SA (SV, p.422). The mother of Indra is Aditi, not in her full power as infinite consciousness, but in her manifestation as the earth-principle. Her husband is the lower creative power which works through the limited body and mind. Aditi is delivered of this subjection by the force of the divine or illumined mind (Indra), born in her mentality of man. Thus Indra kills his father and makes his mother Aditi, a widow. (6.44.22) mentions this idea.]

4.18.13: *Indra speaks to the poet:* Nought had I to live on, I cooked the entrails of the dog (1). I found none among the gods who had grace on me (2). I saw my wife not growing to her greatness (3). Then the bird brought to me the sweet-Soma (4).¹³

[As long as Indra was under the control of the lower creative power which works through the limited body and mind, he (Indra) was helpless and indigent, as stated in lines 1 and 2. Line 3 states that his full powers (wife) could not manifest. Only when he removes the lower power, he becomes free and has access to Soma, the delight of existence. With this force of delight, he kills Vṛtra and also the lower creative power of limited body and mind.]

¹² कस्ते मातरं विधवाम् अचक्रत् (1), शयुं कः त्वाम् अजिघांसत् चरन्तम् (1), कस्ते देवो अधि मर्दीक आसीद् (3), यत् प्राक्षिणाः पितरं पाद्गृह्य (4)

¹³ अवर्त्या शुनं आन्त्राणि पेचे (1), न देवेषु विविदे मर्दितारम् (2), अपश्यं जायाम् अमहीयमानाम् (3), अधा मे श्येनो मध्वा जभार (4)

19. Indra

Riṣhi: Vāmadeva Gautamaḥ

- 4.19.1: Gods choose you alone
4.19.2: Indra kills Ahi coiled around the sea
4.19.3: Ahi wakes not to knowledge
4.19.4: Indra digs earth for a foundation
4.19.5: Maruts
4.19.6: Milked barren-cows
4.19.7: Turvīti and Vayya
4.19.8: Liberated the dawns
4.19.9: Sundered joints joined
4.19.10: Vāmadeva lauds your actions
4.19.11: Same as (4.16.21)

[Metre: Triṣṭup (11, 4)]

[This sūkta is a continuation from sūkta 17 (not sūkta 18). Here Indra is in full power.]

4.19.1: Certainly, O Indra of the lightnings (1), all the gods, helpers, who hear the call (2), choose out you alone in the slaying of Vṛtra (4), you are mighty, vast and increase the two (Heaven and Earth) (3).¹

[*niḥ vṛṇate*: choose; *ṛṣvam*: mighty, (10.12.6);
ūmah: helpers, (10.6.7, 3.6.8); protectors (S)
vṛddham: increase;]

4.19.2: You became the supreme king, a womb of the truth (2). O Indra, you slew Ahi that slept coiled around (*pari*) the sea (3). You hew out the powers of movement that are its universal streams (4).²

[*jivrayaḥ*: elders; *aradaḥ*: hew out]

¹ ए॒वा त्वा॒मिन्द्र॑ वज्रि॒न् अत्र॑ (1), वि॒श्वे दे॒वासः॑ सु॒ह॒वांस॑ ऊ॒माः (2),
म॒हामु॒भे रोद॑सी वृ॒द्धम् ऋ॒ष्वं (3), निः एक॑मिद् वृ॒णते॑ वृ॒त्रह॑त्यै (4)

² अव॑ अ॒सृजन्त॑ जि॒त्रयो॑ न दे॒वा (1), भुवः॑ स॒म्राट् इ॒न्द्र स॒त्ययो॑निः (2),
अ॒हन् अ॒हिं परि॑श्या॒नम् अ॒र्णः (3), प्र॒ वर्त॑नीः अ॒रदो॑ वि॒श्वधे॑नाः (4)

4.19.3: O Indra, you with your Vajra did rend Ahi with his jointless frame (4), (Ahi) was lying against the seven slopes (3). (Ahi) is unsatiable and wide-extended (1). He cannot be waked, he wakes not to knowledge, he lies in deep sleep (2).³

[*aparvan* in line 4: one without tiers or joints, a common epithet for snake Ahi. *parva* means steps or tiers. But S states that this word means, 'on the day of full-moon'. He quotes TS (2.5.2.5) as his support.

sapta pravata: seven slopes; may be connected with the seven realms. See the essay, 'Seven worlds' in the appendix.

This verse clearly states the symbolism of Ahi-Vṛtra as a force of ignorance. It is not a mere cloud or a snake-shaped cloud.]

4.19.4: By his flaming force, Indra dug out the earth for a foundation (1), just as the wind digs up the waters by its strength (2). Desiring force, he shattered the things that were firmly settled (3). He broke down the peaks of the hills (4).⁴

[*kakubhaḥ:* peaks]

4.19.5: They (the rivers) ran to you like women to a child (1), like the chariots down the hills (2), and they sped together with you (3). You did satisfy those that moved abroad (4), you did crush (*ubja*) that what is heaped high (*ūrmīn*) (5). You set flowing (*arīṇā*) the rivers blocked by (the hostiles) (*vṛtān*) (6).⁵

[They: Maruts;

Line 5: Killing of the huge demons, appearing like huge heaps;]

³ अतृणुवन्तं वियतम् (1), अबुध्यम् अबुध्यमानं सुषुपाणम् इन्द्र (2), सप्त प्रतिं प्रवतं आशयान् (3), अहिं वज्रेण वि रिणा अपर्वन् (4)

⁴ अक्षौदयत् शर्वसा क्षामं बुध्नं (1), वाः ण वातः तविषीभिः इन्द्रः (2), हृहानि औभ्रात् उशमान् ओजो (3), अवाभिनत् ककुभः पर्वतानाम् (4)

⁵ अभि प्र दद्रुः जनयो न गर्भं (1), रथा इव (2), प्र ययुः साकम् अद्रयः (3), अतर्पयो विसृतं (4), उब्ज ऊर्मीन् (5), त्वं वृतान् अरिणा इन्द्र सिन्धून् (6)

4.19.6: (You gave) that great birth and the universal stream (1), flowing for the manifestation of force and wideness of being (2). You did give delight by submission to that moving ocean (river) (3). O Indra, you made the river easy to cross over (4).⁶

[Line (2) (alt.): Flowing for the sake of Turvīti and Vayya.

mahīm avanim: might mean the vast earth; *avani* is not usually used in Veda to mean earth; it means great birth or great being as in (1.140.1).

turvīti: name of devotee; manifestation of force;

vayya: name of devotee; wideness of being;

Line 3: The rivers are those freed by Indra. Still he submits to them]

4.19.7: Indra has filled the youthful rivers, the knowers of truth, which corrode (their banks) (1,3), like armies destructive (of their foes) (2). He has inundated the desert lands, and (satisfied) the thirsty travellers (4). He has milked the barren cows whose masters were the dasyu demons (5).⁷

[*agruva*: rivers (S); *apṛṇak*: filled; *dhvasrā*: to corrode;

ajrān: travellers; *stharya*: immature, barren;]

4.19.8: Having slain Vṛtra (2), he has liberated many dawns and years which act has been praised (1). He has set the rivers free which were encompassed (by Vṛtra) (3); Indra has released the imprisoned rivers (4), to flow upon the earth (5).⁸

[*sīra*: rivers (S); *atṛṇat*: released;

pari-sthita: which were encompassed (by Vṛtra), (1.63.2);

gūrtayaḥ: lauders, (1.56.2); *gūrtaye*: recital, (10.61.15)]

⁶ त्वं महीम् अवनिं विश्वधेनां (1), तुर्वीतये वय्याय क्षरन्तीम् (2),
अरमयो नमसा एजत् अर्णः (3), सुतरणान् अकृणोः इन्द्र सिन्धून् (4)
⁷ प्राग्रुवो (1), नभन्वो न वका (2), ध्वस्त्रा अपिन्वद् युवतीः ऋतज्ञाः (3),
धन्वानि अज्रान् अपृणक् तृषाणान् (4), अधोक् इन्द्रः स्तर्यो दंसुपत्नीः (5)
⁸ पूर्वीः उषसः शरदश्च गूर्ता (1), वृत्रं जघन्वान् (2), असृजद् वि सिन्धून्
परिष्ठिता (3), अतृणद् बद्धधानाः सीरा इन्द्रः (4), स्रवितवे पृथिव्या (5)

4.19.9: O Lord of horses, you have brought (1), the son of Agru from his dwelling where he was being devoured by the ants (2). When extricated, although blind, he distinguished Ahi (3), and when he came forth, the joints that had been sundered (in the ant-hill) were joined together (4).⁹

[*ādadānaḥ*: extricated (S); *niḥ bhūt*: when he came out;

parva: joints; *ukhachit*: sundered (by ants);

ukha: mud-pot, (1.162.13, 15); anthill (S)]

4.19.10: Knowing all your ancient deeds, the sage (Vāmadeva) (1), has spoken about your actions, O wise one (2). O King, you have performed (*āviveśhīḥ*) many actions for men (4), which reveal themselves about you great strengths (3).¹⁰

[*apāmsi*: actions; *gūrta*: see (4.19.8);

svagūrta: which declare themselves, reveal themselves;]

4.19.11: Same as (4.16.21)

[This mantra also occurs at the end of sūktās 17, 19, 20-24]

20. Indra

Riṣhi: Vāmadeva Gautamaḥ

4.20.1: May Indra afar or near come

4.20.2: In our yajña, the goal is plenitude

4.20.3: You uphold our yajna

4.20.4: Right-minded

4.20.5: Like a tree with ripe fruits

4.20.6: Ancient one born to conquer

4.20.7: Bestow felicities on us

4.20.8: Instructor of the souls of persons

4.20.9: How does he do the mighty deeds repeatedly?

⁹ व॒म्नीभिः पु॒त्रम् अ॒गुवो॑ अ॒दानं नि॒वेश॑नात् (1), हरि॒व आ ज॑मर्थ (2),
वि अ॒न्धो अ॒ख्यत् अ॒हिम् आ॒द॒दानो॑ (3), निः भू॒त् उ॒ख॒च्छि॒त् स॒म॒रन्त॒ पर्व॑ (4)

¹⁰ प्र ते॒ पूर्वा॑णि॒ कर॑णानि विप्र आ॒वि॒द्वान् (1), आ॒ह वि॒दुषे॑ करा॑ंसि (2),
यथा॑यथा॒ वृ॒ष्ण्यानि॒ स्व॒गूर्ता॑ (3), अपा॑ंसि राज॒न् न॒र्या आ॒वि॒वेषीः॑ (4)

4.20.10: We have uttered this expressive speech (*uktha*)

4.20.11: Same as (4.16.21)

[Metre: Triṣṭup (11, 4)]

[Aitareya Brāhmaṇa (4.30) declares that the two sūktās. (4.20) and (4.21), known as *sampāta sūktās*, were revealed to the Rishi Vāmadeva when he wanted to view the glories of all the worlds. The reciter of these two sūktās is said to achieve the grace of Indra and get similar benefits.

sampāta: to fly gracefully;]

4.20.1: May the forceful Indra, the granter of desires, come to us for protection (2), whether from afar or near (1). He is the lord of men, armed with the thunderbolt (4). Accompanied by Maruts, full of energy in the battles, he overcomes the foes who battle him and harms those who hurt (3,5).¹

[*samatsu*: battles; *ā yāsat*: come;

turvaṇi: one who harms the hurters; (Indra) who quickly goes to the devotees on their call (*yāska*);

pr̥tanyūn: those who do battle, (7.6.4)

sange: battles]

4.20.2: With his steeds may Indra come to us in our front (1), turned towards us, for granting protection and riches (or achievements) (2). May opulent Indra, the thunderer, exuberant in strength (4), (come and) be seated (3), in our yajna, whose goal is the gain of plenitude (5).²

[*arvāchīnaḥ*: turned towards us, (4.3.2); most close, (10.6.6)]

4.20.3: O Indra, as of old, you uphold this our yajña (1). You grant us the will, the desire to conquer (2). May we, the nobles (or singers) be victorious in this battle by your grace (4), for the gain of riches (as easily as) a hunter, O one with vajra (3).³

¹ आ न इन्द्रो दूरात् आ न आसात् (1), अभिष्टिकृत् अवसे यासत् उग्रः (2), ओजिष्ठेभिः (3), नृपतिः बज्रबाहुः (4), संगे समत्सु तुर्वणिः पृतन्यून (5)

² आ न इन्द्रो हरिभिः यातु (1), अच्छा अर्वाचीनो अवसे राधसे च (2), तिष्ठाति (3), बज्री मघवा विरप्सी इमं (4), यज्ञमनु नो वाजसातौ (5)

³ इमं यज्ञं त्वम् अस्माकम् इन्द्र पुरो दधत् (1), सनिष्यसि क्रतुं नः (2), श्वघ्नीवं बज्रिन् सनये धनानां (3), त्वया वयम् अर्य आजिं जयेम (4)

[*saṇiṣhyān*: desiring to conquer, (3.2.3); *arya*: noble;]

4.20.4: O Indra, right-minded, be near us (who are) your aspirants (1). O Indra, may you drink the sweet (drink) which is stored (3), the Soma-delight which is well-prepared (perfectly pressed), O master of self law (2). May you rejoice well with the Soma-food (*andhasa*) (obtained) from the heights (4).⁴

[*andhasā*: Soma in the form of food, (1.52.2, 1.52.5) (*annabhūtena somina*, KS), strong essence of sweetness, (5.54.4);

pr̥sthyaena: of the heights, (4.3.10)]

4.20.5: He is hymned in various ways by the new sages (1). He is like a tree with ripe fruits (2). He is like a victor, skilful in arms (3). I glorify Indra, called by many, who has turned to me (*achchha*) (5), just as a gentleman thinks of his wife (4).⁵

[*manyamāna*: (I) think, (5.4.10);

śr̥ṇyaḥ: skilful in arms, (1.58.1) (S)]

4.20.6: Indra, the ancient one is forceful, born to conquer (the hostiles) (2). He is mighty, his self-strengths are like that of a mountain (1). He wields the dense vajra and is fierce (3). He is overflowing with riches like water rushing out of a sheath (4).⁶

[*udna*: water rushing, (8.19.14); *ni-r̥ṣṭam*: overflowing, (4.18.5, 10.42.2); *sthavira*: dense, solid, (10.51.1, 6.1.11)]

4.20.7: By birth, there is none who can oppose him (1). There is no destroyer for the riches and the achievement (of plenitudes) given by you (2). You are fierce, strong and shower all the desirables (to your devotees) (3). O one called by many, may you bestow the felicities on us (4).⁷

⁴ उ॒श॒न्तु षु णं॑: सु॒म॒ना॑ उ॒पा॒के (1), सो॒म॒स्य॒ नु सु॒षु॒तस्य॒ स्व॒धावः॑ (2),

पा॒ इन्द्र॒ प्र॒तिभृ॒तस्य॒ म॒ध्वः॑ (3), स॒म् अ॒न्य॒सा म॒मदः॑ पृ॒ष्ठ्यै॒न (4)

⁵ वि॒ यो र॑र॒ष्टा ऋ॒षिभिः॒ नर्वै॒भिः॑ (1), वृ॒क्षो न॒ प॒क्वः॑ (2), सृ॒ण्यो न॒ जेता॑ (3),
म॒र्यो न॒ योषा॑म॒भि म॒न्य॒मा॒ना (4), अ॒च्छा वि॒वक्मि॑ पुरु॒हूत॒म् इन्द्र॑म् (5)

⁶ गि॒रिः न॒ यः स्व॒त॒वान् ऋ॒ष्व (1), इन्द्रः॑ स॒नादे॒व स॒हस्रे॑ जा॒त उ॒ग्रः॑ (2),
आ॒द॒र्ता व॒ज्रं स्थ॒वि॒रं न॒ भी॒म (3), उ॒द्रेव॑ को॒शं व॒सु॒ना नि॒ऋ॒ष्टम् (4)

⁷ न॒ यस्य॑ व॒र्ता ज॒नुषा॑ नु अ॒स्ति (1), न॒ रा॒ध॒स आ॒मरी॑ता म॒घस्य॑ (2),
उ॒त्-वा॒वृ॒षा॒णः त॑वि॒षीव॑ उ॒ग्रा (3), अ॒स्मभ्य॑ द॒द्धि पुरु॑हूत॒ रा॒यः (4)

[*rādhāsa*: achievement, (10.140.5);

utā-vāṛṣhāṇa: occurs in (4.29.3) with same meaning as here]

4.20.8: You rule over the felicities (riches) and the dwellings of the men of vision (1). You release the ray-cows from the pens (where they are hidden by Vala) (2). You are the instructor of (the souls of) men and the smiter (of foes) in battles (3). You bring great heaps of treasures (4).⁸

[*abhinetaṣi*: (you) lead (the riches) towards men;

charṣaṇīnām: men of vision, (4.8.8, 6.1.8) etc.]

4.20.9: By what power (strength) is he praised as the most strong (1)? How does he perform these mighty deeds repeatedly (2)? Even if a devotee has committed sin excessively (*puru*), Indra effaces them completely (3). He establishes the adorer in the felicities (4).⁹

[*śachya*: particular power (in many verses); wisdom (*prājñā*) (S, Yāska)]

4.20.10: Do not make us quarrel (1); bring and give to us (2), that opulence which you have given to the giver of offerings who gives repeatedly (3). For this new gift, we have uttered this expressive speech (4). Let us speak forth in praise of Indra (5).¹⁰

[Also in TS (1.7.13);

mardhīḥ: to quarrel; *daddhi*: to give; *dātave*: to give repeatedly]

4.20.11: Same as (4.16.21)

⁸ ईक्षे रायः क्षयस्य चर्षणीनाम् (1), उत ब्रजम् अपवर्तासि गोनाम् (2), शिक्षानरः समिथेषु प्रहावान् (3), वस्वो राशिम् अभिनेतासि भूरिम् (4)

⁹ कया तत् शृण्वे शच्या शर्चिष्ठो (1), यया कृणोति मुहु का चित् ऋष्वः (2), पुरु दाशुषे विचयिष्ठो अंहो (3), अथा दधाति द्रविणं जरित्रे (4)

¹⁰ मा नो मर्धीः (1), आ भेरा दद्धि तत् नः (2), प्र दाशुषे दातवे भूरि यत्ते (3), नव्ये देष्णे शस्ते अस्मिन् त उक्थे (4), प्र ब्रवाम वयमिन्द्र स्तुवन्तः (5)

21. Indra

Riṣhi: Vāmadeva Gautamah

- 4.21.1: Like Sun he spreads his hero-force among all
4.21.2: His will of works leads to the discovery of knowledge
4.21.3: May Indra come to us from Svar world
4.21.4: Conquers hostiles with luminous Vāyu
4.21.5: Indra sends forth the words for his worship
4.21.6: He upholds the hill of existence
4.21.7: Indra's strength is in the body of aspirant
4.21.8: Finding the plenitude hidden in the subtle caves
4.21.9: Your hands do all the great deeds of all
4.21.10: You are true
4.21.11: Same as (4.16.21)

[Metre: Triṣṭup (11, 4)]

4.21.1: May Indra come to us for our protection (1). May the hero, being hymned, rejoice together with us (2). He increases in us with his many strengths (3). Like the Sun, he overspreads his hero-force (among all) for nourishing them (4).¹

[*vāvṛdhānaḥ*: increasing, (4.3.14), (7.1.12);

abhibhūta: overspread, (10.3.2); *sadhamāda*: rejoice together]

4.21.2: Laud Indra here (1), he with many lights and many achievements (or riches), (accompanied by the) leaders (Maruts) with many strengths (2). His will of works leads to the discovery of knowledge (3). Like a king he guards the strivers and destroys the foes (4).²

[Lines 2,3: His work is like that of a king who destroys the foes, both physical and symbolic; it leads to the discovery of knowledge.

nṛṇ: leaders, Maruts; *tarutra*: to protect;

abhi asti: destroy]

¹ आ यातु इन्द्रो अवस॒ उप॒ न इह॒ (1), स्तुतः स॒ध॒माद॑स्तु शूरः (2),
वावृ॒धानः तवि॒षीः यस्य॑ पूर्वीः (3), द्यौः न क्ष॒त्रम् अ॒भिभू॑ति पु॒ण्यात् (4)

² तस्ये॒दिह॒ स्त॒वथ॒ (1), वृ॒ष्ण्या॒नि तुविद्यु॑मस्य॒ तुवि॒राध॑सो नृ॒न् (2),
यस्य॑ क्र॒तुः विद॑ध्यो (3), न स॒म्राट् सा॒ह्वान् तरु॑त्रो अ॒भि अ॒स्ति कृ॒ष्टीः (4)

4.21.3: May Indra come to us (for our protection), from heaven (1), from the earth, from the ocean or from the waters, quickly (2). Accompanied by Maruts, may he come for our protection from the Sun-world (*svarṇara*) (3), or from the beyond or from the abode of truth (4).³

[*sadanam ṛtasya*: abode of truth, (1.164.47)]

4.21.4: Let us hymn Indra for the discovery of knowledge (2). He is the master of the stable riches (felicities) which are vast (1). With the luminous *prāṇa*-energy (*vāyu*) he conquers (the hostiles) (3). By impetuous violence, he leads the treasures to our front (4).⁴

[*stūram*: stable, (10.156.3); *gomatī*: luminous, (8.23.29);

vāyu: the deity of life-energy (*prāṇa*)]

4.21.5: (We offer) the prostration of surrender to the one who supports (the universe) (1). Let the invoker make Indra come to our abode (within) (4), by the utterances done by many, he who is approached by hymns (3). Indra sends forth the words of utterance for his worship (2).⁵

[Line 2: This idea is in several mantrās such (1.10.3, 1.10.4).

ṛñjasānaḥ: one who can be approached by hymns, (1.58.3);

namasi: same as *nama*, (occurs once); *iyarti*: sends forth;

nama: prostration to surrender;

yajadhya: for his worship, (10.110.7);]

³ आ यातु इन्द्रो दिव (1), आ पृथिव्या मक्ष समुद्रात् उत वा पुरीषात् (2), स्वर्णरात् अवसे नो मरुत्वान् (3), परावतो वा सदर्नात् ऋतस्य (4)

⁴ स्थूरस्य रायो बृहतो य ईशे (1), तमुं ष्वाम विदथेषु इन्द्रम् (2), यो वायुना जयति गोमतीषु (3), प्र धृष्णुया नयति वस्यो अच्छ (4)

⁵ उप यो नमो नमसि स्तभायन् (1), इयति वाचं जनयन् यजध्वै (2), ऋञ्जसानः पुरुवारं उक्थैः (3), आ इन्द्रं कृण्वीत सदर्नेषु होता (4)

4.21.6: Residing in the house of aspirant (2), the persons of understanding approach (Indra) who upholds the hill of existence (1). Then the great one becomes the carrier of energies (for us) in the battles (5). He becomes the invoking priest for yajamāna (4). Indra's anger cannot be easily pacified (3).⁶

[*adrim*: hill of existence; *dhiṣhaṇya*: understanding;

dhiṣha: uphold, (*dhiṣhe*: uphold, (1.56.6))

gohe: house, (S, *grhe*); *saranyān*: approach;]

4.21.7: It is true that the strength of Indra, the showerer (1), clings to the singer in his (yajna) (2). It (strength) is in the thoughts hidden in the subtle body of aspirant (3), for purposes of performing all actions and also for rejoicing (4).⁷

[*bharvarasya*: Indra (S); *bhare*: yajna, (1.100.2);

vṛṣhṇa: mighty one, one who showers gifts; *siṣhakti*: *sisakti*: cling;

satra: (it is) true; *shuṣhma*: strength;]

4.21.8: When the doors of the hill were opened (1), releasing the waters and the milk (of the ray-cows) to move swiftly (2), then the plenitude which the seekers of perfection want to carry (4), is found in the hidden abodes and in the fleeting objects (3).⁸

[*gaur*: deer, fleeting object; *gavaya*: cave, hidden; *varāmsi*: door (S);

jinvā: move, (3.15.6); *jinvati*: sets moving, (8.44.16)

line 1: 'doors' refer to the subtle doors of the place where the energies are hidden and the place where the ray-cows are hidden.]

⁶ धिषा यदि धिषण्यन्तः सरण्यान् (1), सदन्तो अद्रिम् औशिजस्य गोहे (2), आ दुरोषाः (3), पास्त्यस्य होता (4), यो नो महान् संवरणेषु बह्विः (5)

⁷ सत्रा यदीं भार्वरस्य वृष्णः (1), सिषक्ति शुष्मः स्तुवते भराय (2), गुहा यदीम् औशिजस्य गोहे प्र यद् धिये (3), प्र आर्यसे मदाय (4)

⁸ वि यद् बरांसि पर्वतस्य वृण्वे (1), पयोभिः जिन्वे अपां जवांसि (2), विदद् गौरस्य गवयस्य गोहे (3), यदी वाजाय सुध्यो बहन्ति (4)

4.21.9: Your blissful hands are the doers of good and great deeds (1). O Indra your two arms are the extenders of riches (or achievements) to those who hymn you (2). What is this delay (3)? Why do you not exalt us (or make us blissful) (4)? Why are you not delighted to make us gifts (5)?⁹

4.21.10: O lord of riches, Indra, you are true (1). You are the slayer of Vṛtra and you grant the riches to man (*pūrave*) (2). O one called by many, by your will-power, may we able to attain the felicities (3). Grant us the divine protection (or growth) (4).¹⁰

[*vasvaḥ*: shining one, (8.40.9); one with riches;

bhakṣhīya: grant us, (1.81.6)]

4.21.11: Same as (4.16.21)

⁹ भ॒द्रा ते॒ हस्ता॒ सुकृ॒तो॒त (1), पा॒णी प्र॒यन्ता॒रां स्तुव॑ते राधं इन्द्र (2),
का ते॒ निष॑त्तिः (3), किमु॒ नो म॑मत्सि (4), किं नो॒दु॒दु ह॑र्ष॒से दा॑त॒वा उ॒ (5)

¹⁰ ए॒वा व॑स्व॒ इन्द्रः॒ सत्यः॒ स॒म्राट् (1), ह॒न्ता वृ॒त्रं वरि॑वः पू॒रवे॑ कः (2),
पु॒रुष्टु॑त॒ क्रत्वा॑ नः शग्धि॒ रा॒यो (3), भ॑क्षी॒य ते॒ अव॑सो॒ दैव्य॑स्य (4)

Anuvāka 3: Sūktās (22-32)

22. Indra

Riṣhi: Vāmadeva Gautamaḥ

- 4.22.1: Brahma, stoma, uktha and Soma
4.22.2: Out of friendship, he pervades Paruṣṇi
4.22.3: Most divine among the gods
4.22.4: Supports his parents with knowledge
4.22.5: His great deeds are proclaimed at Soma-yajna
4.22.6: Rivers flow in fear of you
4.22.7: The rivers praise you for protection
4.22.8: Soma and the energy caused by the singer
4.22.9: Destroy the weapons of foes
4.22.10: Impel our many-sided thoughts
4.22.11: Kutsa crosses over the calamity

[Metre: Triṣṭup (11,4)]

4.22.1: What Indra desires and in what he rejoices (1), may he, the great and mighty, accept from us (2), (namely) the wisdom-word, *stoma*, soma-delight and the utterance (3). He comes bearing the mighty vajra (4).¹

[*vaṣṭi*: desires, (6.11.3);

jujoṣha: take pleasure, (4.2.10, 4.9.6, 4.14.1, 4.4.10);

uktha: utterance; *stoma*: affirming laud;

brahma: mantra, soul-thought, words of wisdom; see (4.6.11);]

¹ यन्न इन्द्रो जुजुषे यत् च वष्टि (1), तन्नो महान् करति शुष्मी आ चित् (2),
ब्रह्म स्तोमं मघवा सोमम् उक्था (3), यो अश्मानं शर्वसा बिभ्रत् एति (4)

4.22.2: Indra, one with great luminous might, chief of leaders and the fierce one (3), and the showerer (1), casts the four-sided thunderbolt (against the Vṛtra) to release the energies (2). Desirous of the glories of the wide river Paruṣṇi (4), out of friendship he pervades the river in its various levels (or regions) (5).²

[Paruṣṇi: the energy which moves in a meandering way; name of a river mentioned in (10.75) as one of the ten rivers. This word is also mentioned in the Agni mantra (8.74.5) and others;

vivye: pervades; *parvāṇi*: levels in steps;

vṛṣhandhim: release the energies; *ūrṇam*: wide;]

4.22.3: He the most divine among the gods (1), was endowed with the great plenitude and the great strengths as soon as he was born (2). Holding in his hands the dear thunderbolt (3), he makes the earth and heaven to tremble with his might (4).³

4.22.4: At the birth of the mighty one, both the heaven and earth trembled (with fear) (2), and also all the high places and the numerous downward sloping places (trembled) (1). The powerful Indra fully supports his parents with the knowledge (3). Like men, the winds (Maruts) (impelled by Indra) make a sound as they move around (in the midworld) (4).⁴

[*ṛṣhvāt*: mighty one; *goḥ*: knowledge; Ray-cow;]

4.22.5: O Indra, violent overthrower (of foes), upholder (of the worlds) (3), you killed (demon) Ahi with your might using the forceful thunderbolt (4). O great Indra, all these (*tā*) great deeds of yours (*te*) (1), are proclaimed promptly (*tū*) at all the Soma-sacrifices (2).⁵

² वृषा (1), वृषन्धिं चतुरश्रिम् (2), अस्यन् उग्रो बाहुभ्यां नृतमः शचीवान् (3), श्रिये परुष्णीम् उषमाण ऊर्णा (4), यस्याः पर्वाणि सख्याय विव्ये (5)

³ यो देवो देवतमो (1), जायमानो महो वाजैभिः महद्भिश्च शुष्मैः (2), दर्धानो वज्रं बाहोः उशन्तं (3), द्याममैन रेजयत् प्र भूमं (4)

⁴ विश्वा रोधांसि प्रवतः च पूर्वीः (1), द्यौः ऋष्वात् जनिमन् रेजत क्षाः (2), आ मातरा भरति शुष्मी आ गोः (3), नृवत् परिज्मन् नोनुवन्त वाताः (4)

⁵ ता तू त इन्द्र महतो महानि (1), विश्वेषु इत् सर्वनेषु प्रवाच्या (2), यत् शूर धृष्णो धृषता दधृष्वान् (3), अहिं वज्रेण शवसा अविबेषीः (4)

[*dhṛṣhṇuḥ*: violent overthrower (of foes), (10.69.5);

dhṛṣhata: forceful; *mahataḥ*: great;]

4.22.6: O one with many mights, all these your (deeds) are true (1). O Lord, all the milch-cows pour (their milk) from their udders (2). The rivers flow freely with rapidity (4), in fear of you, O benevolent-minded Indra, (3).⁶

4.22.7: O Indra, lord of the steeds (1), the goddesses, sisters, praise you for your protection (2), when you released them to flow freely again (3). They were impeded (by Vṛtra) and were in a state of confinement over a long period of time (4).⁷

[*badbadhāna*: impeded; *prasitim*: bondage, confinement]

4.22.8: The rapturous Soma-delight has been released (1), May it flow (*ā*) to you like a river (2). May the energy caused by the work of the singer (3), who is shining, flow towards us swiftly (4), just as the ray of knowledge with many energies (5).⁸

[Line 5 (alt.): just like a swift horse (*go*) controlled by the rein (*rashmī*), (S); *na*: like (simile); now (S); *shamī*: work, (8.75.14); *yamyā*: flow, journey]

4.22.9: Bestow on us the mights which are most powerful and greatest (1), which overcome foes forever, O one who can endure foes (2). Bring under our control the Vṛtra-foes deserving of death (3). Destroy the weapon of the foe who harms mortals (4).⁹

[*sahāmsi*: the strength which overcomes foes (S);

sahure: enduring; *varṣhiṣṭha*: most powerful, (5.7.1);

nṛmṇāni: mights]

⁶ ता तू तै स॒त्या तु॒वि॒नृ॒म्ण॒ (1), वि॒श्व॒ा प्र॒ धे॒नवः॑ सि॒स्र॒ते वृ॒ष्ण ऊ॒ध्रः॑ (2),
अ॒धा ह॒ त्वत् वृ॒षम॒णो भि॒या॒नाः॑ (3), प्र॒ सि॒न्ध॒वो ज॒र्व॒सा च॒क्र॒म॒न्त॑ (4)

⁷ अ॒त्राह॑ ते ह॒रि॒वः॑ (1), ता उ॒ दे॒वीः अ॒वो॒भिः इन्द्र॑ स्त॒बन्त॑ स्व॒सा॒रः॑ (2),
यत्सी॒म् अनु॑ प्र॒ मु॒चो॑ (3), ब॒द्ध॒धा॒ना दी॒र्घा॒म॒नु प्र॒सि॒तिं॑ स्य॒न्द्य॒ध्वै॑ (4)

⁸ पि॒पी॒ळे अ॒ंशुः म॒द्यो॑ (1), न सि॒न्धुः आ॒ त्वा॒ (2), श॒मी श॒श॒मा॒न॒स्य॑ श॒क्तिः॑
(3), अ॒स्म॒द्र॒यं॒क् शु॒शु॒चा॒न॒स्य॑ य॒म्या आ॒शुः॑ (4), न र॒श्मिं॑ तु॒वि-ओ॒र्ज॒सं गोः॑ (5)

⁹ अ॒स्मे व॒र्षि॒ष्ठा कृ॒णु॒हि ज्ये॒ष्ठा नृ॒म्णा॒नि॑ (1), स॒त्रा संह॑रे स॒हाँसि॑ (2),
अ॒स्मभ्यं॑ वृ॒त्रा सु॒ह॒ना॒नि र॒न्धि॑ (3), ज॒हि व॒र्ध॒र्व॒नु॒षो म॒र्त्य॑स्य (4)

4.22.10: O Indra, hear (our hymns) fully (1). Grant us the richly-diverse plenitude (2). O Indra, impel in all ways the many-sided thoughts (3). O Lord of riches, you as the giver of ray-cows (knowledge) instruct us in full (4).¹⁰

4.22.11: Same as (4.16.21)

23. Indra and Ṛtam

Riṣi: Vāmadeva Gautamaḥ

4.23.1: How can we increase Indra in us?

4.23.2: Who joins in his right-thinkings?

4.23.3: How does Indra hear when he is invoked?

4.23.4: How does an adorer obtain riches from Indra?

4.23.5: How does he take joy in the friendship of mortals?

4.23.6: His body is for establishing beauty and glory in all

4.23.7: He pushes the unconsciousness faraway

Ṛtam: Truth in movement: (8-10)

4.23.8: Healing forces of truth

4.23.9: Body of truth supports all beautiful forms

4.23.10: Labouring towards the truth, one conquers it

4.23.11: Same as (4.16.21)

[Metre: Triṣṭup (11,4)]

[Indra's greatness is extolled by means of several rhetorical questions.

In verses 8-10, the word *ṛtam* (truth-in-movement) appears in various forms eleven times. It is a key word in RV occurring in 300 places. It is derived from *ṛ*, to move. It is the truth of the divine being regulating right activity. *satyam* is the Truth in Being. *ṛtam* is the projection as it were of *satyam* in to the realm of multiplicity and divisibility of time and space.]

¹⁰ अस्माक॑मि॒त् सु शृ॑णुहि॒ त्वमिन्द्र॑ (1), अस्मभ्यं॑ चि॒त्रान् उप॑ माहि॒
वाजा॑न् (2), अस्मभ्यं॑ विश्वा॑ इषणः॒ पुरं॑धीः (3), अस्माकं॑ सु मंघवन्
बोधि॑ गोदाः (4)

4.23.1: How can we increase (in us) the great Indra (1)? Towards which yajña of the invoker has he gone rejoicing (2)? To which (devotee) does the mighty one (Indra) carry the shining riches (5), drinking the Soma delight (released) by the teat of Ray-cow (by the efforts of devotee) (3), and desiring and enjoying his Soma-food (4)?¹

[*ūdha*: teat (of cow of light), (4.10.8);

vavakṣha: carries, (4.7.11), (10.115.1)]

4.23.2: Which hero has rejoiced together (with Indra) (1)? Who joins with Indra in his right-thinkings (2)? Who can become conscious of his rich and manifold brilliance (3)? When will Indra come to the increase and protection of the person who labours at the work and performs yajña (4)?²

[*śashamāna*: one who labours at the work, (3.18.4);

āpa: to obtain; *sadhamādaḥ*: rejoicing together, (5.20.4); fight in a battle together (S); *chitram*: manifold brilliance;]

4.23.3: How does Indra hear when he is invoked (1)? After hearing, how does Indra know the nature of protection needed (2)? What are his gifts of old (3)? Why is he known as the one who fulfils the desires of the adorer (4)?³

[*upmātayaḥ*: gifts]

4.23.4: How does a devotee who is flaming (with aspiration) and labours at work in spite of the obstacles, obtain his riches from Indra (1)? May Indra, the discoverer of the truths (2), take pleasure in our presence, accepting our obeisance of surrender (*namah*) (3).⁴

¹ कथा महाम् अवृधत् (1), कस्य होतुः यज्ञं जुषाणो अभि (2), सोमम् ऊर्धः (3), पिबन् उशानो जुषमाणो अन्धो (4), ववक्ष ऋष्वः शुचते धनाय (5)

² को अस्य वीरः संधमादम् (1), आप् समानंशं सुमतिभिः को अस्य (2), कदस्य चित्रं चिकिते (3), कत् ऊती वृधे भुवत् शशमानस्य यज्योः (4)

³ कथा शृणोति ह्यमानम् इन्द्रः (1), कथा शृण्वन् अवसाम् अस्य वेद (2), का अस्य पूर्वीः उपमातयो ह (3), कथा एनम् आहुः पपुर्णि जरित्रे (4)

⁴ कथा सबाधेः शशमानो अस्य नशदभि द्रविणं दीध्यानः (1), देवो भुवन् नवैदा म क्रतानां (2), नमो जगृभ्वान् अभि यत् जुजौषत् (3)

[*naveda*: discoverer, (5.12.3); *ujjoshat*: take joy (4.4.10, 3.4.6);
abhi nashat: obtains; *dīdhyānam*: flaming, (4.5.9);
ṛtānām: truths;]

4.23.5: At the rising of the Dawn (Ushas), when, in what manner (1), does the god (Indra) take joy in the friendship of mortals (2)? When and in what manner did Indra weave the desires for the friends (4), who are well-yoked in their friendship (3)?⁵

[*tatasre*: wove (the abundance), (4.50.2); *suyujam*: well-yoked, (4.14.3); *sakhyam suyujam* should be handled together being in the same vibhakti]

4.23.6: When (and how) can we declare your fraternal regard for us (2)? How (can we declare) your friendly actions for your friends, O one who is great in strength (1)? The creations of the body of his who is perfect in vision is for (establishing the) beauty and glory (3). His knowledge (*goḥ*) which is most richly diverse is like that of Sun (*svaḥ*) (4).⁶

[*chitratamam*: most richly diverse, (4.6.7);

sudṛśaḥ: one who is perfect in vision, (6.15.10, 3.17.4);

amatram: one who is great in strength, (1.61.9)]

4.23.7: Resolving to kill the malevolent, the doer of harm, who is opposed to Indra (1), he sharpened his sharp weapons for (their) destruction (2). The fierce Indra pushes to a far off place the beings who are not conscious of the spiritual dawns (4), whether they are in movement or not in movement (2).⁷

[*ṛṇaḥ*: one who runs, (6.12.5); *ṛṇavaḥ*: (you) move, (7.8.3);

ṛṇāya: one in movement, one who runs, (10.89.8);

druham: malevolent;]

⁵ कथा कदस्या उषसो व्युष्टौ (1), देवो मर्तस्य सख्यं जुजोष (2),
 कथा कदस्य सख्यं सखिभ्यो (3), ये अस्मिन् कामं सुयुजं ततसे (4)

⁶ किमात् अमत्रं सख्यं सखिभ्यः (1), कदा नु ते भ्रात्रं प्र ब्रवाम (2),
 श्रिये सुदृशो बर्षस्य सर्गाः (3), स्वर्णं चित्रतमम् इष आ गोः (4)

⁷ दुहं जिघांसन् ध्वरसम् अनिन्द्रां (1), तेतिक्ते तिग्मा तुजसे अनीका (2),
 ऋणा चिद् यत्रं ऋण्या न (3), उग्रो दूरे अज्ञाता उषसो बबाधे (4)

4.23.8: The many healing forces of Truth are there from days of old (1). The thought (or musings) of the Truth destroys all those who follow the crooked path) (2). The glorious word of Truth pierces the deaf ears of men (3), awakening them (to knowledge) and purifying them (with the blazing light) (4).⁸

[Veda has two words denoting truth, namely *satya* and *ṛtam*. *satya* is the truth of being; in its action it is *ṛtam*, *ṛtam* is the truth of divine being regulating right activity of body and mind; it is the truth-in-movement. *ṛtam* is found nowhere in classical Sanskrit.

shurudhaḥ: healing force, (10.122.1), strengths (1.72.7)

shloka: call, (10.12.5)]

4.23.9: The body of the truth is firm and supports all the beautiful forms and bodies (1). The deep and extended satisfactions given by the truth rush forward (to the devotee) (2). By Truth, the ray-cows (illuminated thoughts) enter into the Truth (3).⁹

[*dr̥ḷha*: firm, strong; *dīrgha*: extended; *vapuṣho*: body;]

4.23.10: Labouring towards the Truth, one conquers the Truth (1). The aggressive force of the Truth seeks the cows of Light and goes breaking through (the enemy) (2). For Truth, the two wide ones (Heaven and Earth) become multitudinous and deep (3). For Truth, the two supreme Mothers give their yield (4).¹⁰

[*ṛta* occurs many times in RV (4.23.8-10);

Note the strong connection between the light and truth.]

4.23.11: Same as (4.16.21)

⁸ ऋतस्य हि शुरुधः सन्ति पूर्वीः (1), ऋतस्य धीतिः वृजिनानि हन्ति (2),
ऋतस्य श्लोकौ बधिरा ततर्द कर्णा (3), बुधानः शुचिमान् आयोः (4)

⁹ ऋतस्य दृढा धरुणानि सन्ति पुरुषि चन्द्रा वपुषे वपुषि (1),
ऋतेन दीर्घम् इषणन्त पृक्षं (2), ऋतेन गावं ऋतमा विवेशुः (3)

¹⁰ ऋतं येमान् ऋतमिद् बनोति (1), ऋतस्य शुष्मस्तुरया उ गव्युः (2),
ऋताय पृथ्वी बहुले गभीरे (3), ऋताय धेनू परमे दुहाते (4)

24. Indra

Riṣhi: Vāmadeva Gautamaḥ

4.24.1: What high laud can turn Indra towards us?

4.24.2: Achievements of truth and supreme good

4.24.3: *toka* and *tanaya* (progeny)

4.24.4: Only a few completely depend on Indra

4.24.5: Modes of worship

4.24.6: Indra's friend gets the supreme good

4.24.7: Indra accepts the thinking and chants of worshipper

4.24.8: Recognizing the need for Indra-power

4.24.9: Revaluation

4.24.10: Indra power cannot be exchanged

4.24.11: Same as (4.16.21)

[Metre: 1-9, 11, Triṣṭup (11,4); 10, Anuṣṭup (8,4)]

4.24.1: What high laud (1), can turn around (3), Indra, the son of strength to come to our front with riches (2)? May the hero, the lord of ray-cows give us, the lauders, the riches (4), which (were stolen by) those who oppose the work, O men (5).¹

[*niḥ-sidhām*: those who oppose the work, (6.44.11)]

4.24.2: He is invoked for the killing of Vṛtra in the battle (1). He is the object of aspiration (2). His achievements of truth are highly lauded (3). The opulent deity establishes the supreme good in the mortal who offers his soul-thoughts and the Soma (4).²

[*varivaḥ*: supreme good, (5.29.10); *yāman*: battle;

satyarādhāḥ: achievements of truth;]

¹ का सुष्टुतिः (1), शर्वसः सूनुम् इन्द्रम् अर्वाचीनं राधस (2), आ बवर्तत् (3), ददिः हि वीरो गृणते वसूनि स गोपतिः (4), निष्पिधां नो जनासः (5)

² स वृत्रहत्ये हव्यः (1), स ईड्यः (2), स सुष्टुत इन्द्रः सत्यराधाः (3), स यामन् आ मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात् (4)

4.24.3: Men verily call upon him in battle (1). Emptying themselves, they make their bodies ready for being saved (2). When both types (gods and humans) approach Indra together (3), then Indra gives the progeny and gives himself as the son (4).³

[*irīkvāmsaḥ*: emptying themselves, i.e., developing complete surrender by throwing away all lower ego based ideas, (1.72.5);]

4.24.4: O Fierce Indra, men come together exerting their will power (1), desiring to win the energies and possess them (2). When men assemble for battle (3), even then only a few depend completely on Indra in the meeting (4).⁴

[*aṛṇasātau*: gain of waters (energies) (rain);

āshuṣhānāḥ: desiring to possess, (4.1.13), (4.2.14);

nemanām: a few of them, (6.16.18); *abhīke*: in their meeting, (1.71.8); *ādit*: then; *yoga mithaḥ*: come together]

4.24.5: Then, some worship Indra (1). Another makes the Puroḷāsha and offers to Indra (2). Another distinguishes himself by pressing and offering the Soma (3). Then, one takes pleasure in worshipping with sacrifice the mighty Indra (4).⁵

[*puroḷāsha*: frontal offering; cake (for the ritualists). It is spelled as *puroḍāsha* in TS]

4.24.6: The supreme good is bestowed (1), on the person who is eager to offer the Soma to Indra (2). Indra makes him his friend in battles (4), who is devoted to him with his mind completely turned to him (3).⁶

³ तमि॒त् न॒रो वि ह॒यन्ते॒ समी॒के (1), रि॒रि॒कांसः॒ तन्वः॒ कृ॒ण्वत् त्राम् (2), मि॒थो यत् त्या॒गम् उ॒भया॑सो (3), अ॒गम॒न् नरः॒ तो॒कस्य॒ तन॑यस्य सा॒तौ (4)

⁴ क्र॒तूय॑न्ति क्षि॒तयो॒ यो॒गं उ॒ग्रा (1), आ॒शु॒षाणा॑सो मि॒थो अ॒र्ण॑सा॒तौ (2), सं यत् वि॒शो अ॒व॒वृ॒त्रन्त॒ यु॒ध्मा (3), आ॒दि॒त् नेम॑ इन्द्र॒यन्ते॒ अ॒भी॒के (4)

⁵ आ॒दि॒त् ह॒ नेम॑ इन्द्रि॒यं य॑जन्त॒ (1), आ॒दि॒त् प॒क्तिः पु॒रो॒ळाशं॑ रि॒रि॒च्यात् (2), आ॒दि॒त् सोमो॒ वि प॑पृ॒च्यात् अ॒सु॒ष्वीन् (3), आ॒दि॒त् जु॒जोष॑ वृ॒षभं॒ यज॑ध्वै (4)

⁶ कृ॒णोति॑ अ॒स्मै वरि॑वो (1), य इ॒त्थ इन्द्रा॑य सोम॑म् उ॒श॒ते सु॒नोति॑ (2), स॒घ्री॒चीने॑न॒ मन॒सा अ॒वि॒वेन॑न् (3), तम् इ॒त् सखा॑यं कृ॒णु॒ते स॒मत्सु॑ (4)

[*sadhrīchīnena manasā*: with the mind completely turned, (1.33.10);]

4.24.7: Indra establishes the strength and the diffusing energies in him (5), who presses the Soma for Indra (1), or cooks the (Purodāsha) cake (2), or fries the grain (for making the cake (3), Indra eagerly accepts the thinking and the chants of the worshipper (4).⁷

[*haryan*: shining, eagerly accepting;
manāyoḥ: thinking; *uchathāni*: chants;]

4.24.8: When the battle of a human warrior is becoming extended (2), then the person becomes conscious of the destroyer (Indra) (1). Then the shakti (within the warrior) prays for (the energy) of the showerer (3). (The Indra-power) is intensified by the Soma (4).⁸

[Recall that '*patni*' is not the human wife, but the shakti of the lord. The seer Vāmadeva refers to this idea in (4.1.13) when he states that, 'the divine dawns, wives (*patriḥ*) of immortal, wove it into shape'. When a battle is long-drawn, then clearly the Indra-power is lacking in the fighter. Then the warrior recognizes the need for Indra-power; his *shakti* invites Indra with the eagerness for work (Soma-release) and Indra intensifies the Indra-power in the warrior. *nishitim*: sharpening the intensity, (6.2.5, 6.13.4)]

4.24.9: (The warrior): I had given a low rating (or value) for the great Indra-power (1). Now I (appreciate) the high value for this power which cannot be sold (2). The great power (Indra) need not give any sustenance to a low person (*kaniyan*) like me (3). The great seer (*dakṣha*) gives the milk to the needy persons (*vānam*) when they are helpless (4).⁹

⁷ य इन्द्राय सुनवत् सोमम् (1), अथ पचात् पक्तीः उत भृज्जातिं धानाः (2), प्रति मनयोः उचथानि हर्यन् (3), तस्मिन् दधत् वृषणं शुष्मम् इन्द्रः (4)

⁸ यदा समर्यं वि अचेत् क्रधावा (1), दीर्घं यत् आजिम् अभ्यख्यत् अर्यः (2), अचिक्रदद् वृषणं पत्ति अच्छा दुरोण (3), आ निशितं सोमसुद्धिः (4)

⁹ भूयसा वस्त्रम् आचरत् कनीयो (1), अविक्रीतो अकानिषं पुनर्यन् (2), स भूयसा कनीयो न अरिरीचीद् (3), दीना दक्षा वि दुहन्ति प्र वाणम् (4)

[*avikrīta*: that which cannot be sold; *bhūyasā*: great;
vāṇam: making sound, the searching call of a needy person;
na arirechāt: not give sustenance, (6.24.9, 10.13.4)]

4.24.10: How can I even imagine that the Indra-power can be exchanged (in a sacrifice) with ten milch cows (1)? Indra comes again when he has to kill the Vṛtra-foes (in me) (2).¹⁰

[I know that by merely giving a gift of several milch cows does not guarantee that Indra comes to me. He comes only when he wills.]

4.24.11: Same as (4.6.21)

25. Indra

Riṣi: Vāmadeva Gautamaḥ

4.25.1: Kindling the fire of aspiration

4.25.2: Robed in the rays of knowledge

4.25.3: The light of Aditi and Ādityās

4.25.4: The strongest among the gods

4.25.5: Who is dear to Indra?

4.25.6: He is not accessible to one who uses inappropriate words

4.25.7: Indra does not seek friendship with the foes

4.25.8: All persons, great or small, invoke Indra

[Metre: Triṣṭup (11,4)]

4.25.1: Today, which hero, the seeker of gods, aspiring for the friendship of Indra takes joy (1)? When the fire of aspiration is kindled, which (worshipper), the offerer of Soma, praises Indra for (obtaining) unlimited protection (2)?¹

¹⁰ क इमं दशभिः मम इन्द्रं क्रीणाति धेनुभिः (1),

यदा वृत्राणि जङ्घनत् अथैनं मे पुनः ददत् (2)

¹ को अद्य नर्यो देवकाम उशन् इन्द्रस्य सख्यं जुजोष (1),

को वा महे अवसे पार्याय समिद्धे अग्रौ सुतसौम ईद्वे (2)

4.25.2: Who has hymned the person of Soma-yajña with words (1)? Who is desirous of the thoughts towards Indra (2)? Who is robed in the rays of knowledge (3)? Who is the ally of Indra? Who is his friend? Who is his brother (4)? Who desires the increasings from the seer (5)?²

[*vasta*: to be robed, (6.3.6, 6.4.3); *usra*: Ray-cows, rays of knowledge; *vaṣṭi*: desires, (6.11.3); *ūti*: increasings]

4.25.3: Who chooses today the gods for protection and increase (1)? Who hymns the light of Aditi and Ādityās (2)? Which Yajamāna's purified Soma-delight will be drunk by Indra, Agni and Ashvins (3), till they are completely satisfied in their minds (4).³

[*avivenam*: completely satisfied (S); *vṛṇīte*: chooses, (1.67.1)]

4.25.4: For the devotee who says, 'let us offer the Soma to Indra' (3), may Agni, the bringer, grant him happiness (1). May he behold the rising of the Sun for long (2). Indra is the god, with the powers of the Godhead, the strongest Godhead among the gods (4).⁴

[*naryāya*: powers of the godhead;]

4.25.5: Him neither many nor few can conquer (1). May Aditi grant him wide happiness (2). The doer of great deeds is dear (to Indra) (3). Dear to Indra is he whose mind is intent upon him (4). Dear is he who increases perfectly (with Indra-powers) (5). Dear to him is the offerer of the Soma (6).⁵

[*suprāvīḥ*: increases perfectly, (1.83.1)]

² को नानाम् बर्चसा सोम्याय (1), मनायुः वा भवति (2), वस्तं उस्माः (3), क इन्द्रस्य युज्यं कः संखित्वं को भ्रात्रं (4), वष्टि कवये क ऊती (5)

³ को देवानाम् अवीं अद्या वृणीते (1), क आदित्यान् अदितिं ज्योतिः ईहे (2), कस्य अश्विनौ इन्द्रौ अग्निः सुतस्य अंशोः पिबन्ति (3), मनसा अर्विबेनम् (4)

⁴ तस्मा अग्निर्भरितः शर्म यंसत् (1), ज्योक् पश्यात् सूर्यम् उच्चरन्तम् (2), य इन्द्राय सुनवाम इत्याह (3), नरे नर्याय नृतमाय नृणाम् (4)

⁵ न तं जिनन्ति बहवो न दभ्रा (1), उरु अस्मा अदितिः शर्म यंसत् (2), प्रियः सुकृत् (3), प्रिय इन्द्रै मनायुः (4), प्रियः सुप्रावीः (5), प्रियो अस्य सोमी (6)

4.25.6: The hero (Indra) offers perfect protection to devotees and destroys the foes swiftly (1). Indra, the sole one, gives maturity to the offerer of Soma (2). He is not the kinsman, nor friend, nor relative, of him who offers no Soma (3). (Indra) is inaccessible for one who uses inappropriate words, and surely he will be destroyed (4).⁶

[*suprāvyam*: *supra avyam*: offers perfect protection, (1.60.1);
duṣṭprāvyam: one not accessible (S), (occurs once)]

4.25.7: Indra who is the protector of Soma-offerer and who is lauded (2), does not seek friendship with the wealthy trader (or the demonic foe) (Paṇi) who does not offer Soma (1). He takes away the knowledge (riches) (of Paṇi), makes him destitute and destroys him (3). The devotee who offers Soma and is mature, becomes extraordinary (in felicities and riches) (by the grace of Indra) the sole one (4).⁷

[*nagna*: naked, to become destitute; *ā khidati*: takes away;
kevalaḥ: sole one, extra ordinary;]

4.25.8: The most exalted, the most humble, (invoke) Indra (1); those in the middle invoke Indra (2). Those sitting and those on the move (invoke) Indra (3). Those residing at home (peacefully) and those ready to battle (invoke) Indra (4). The persons desirous of having the plenitude (plenty of plenty) invoke Indra (5).⁸

⁶ सुप्राव्यः प्राशुषाट् एष वीरः (1), सुष्वैः पक्तिं कृणुते केवला इन्द्रः (2), न असुष्वैः आपिः न सखा न जामिः (3), दुष्प्राव्यो अवहन्ता इत् अवाचः (4)

⁷ न रेवता पणिना सख्यम् इन्द्रो असुन्वता (1), सुतपाः सं गृणीते (2), आस्य वेदः खिदति हन्ति नग्रं (3), वि सुष्वये पक्तये केवलो भूत् (4)

⁸ इन्द्रं परे अवरे (1), मध्यमास इन्द्रं (2), यान्तो अवसितास इन्द्रम् (3), इन्द्रं क्षियन्त उत युध्यमाना (4), इन्द्रं नरो वाजयन्तौ हवन्ते (5)

26. Ātma and Soma

Riṣhi: 4-7, Vāmadeva Gautamaḥ; 1-3, Indraḥ

4.26.1: I am Sūrya

4.26.2: The gods move according to my perception

4.26.3: City in man's universal extension

4.26.4: Bird brings the Soma

4.26.5: Attaining revealed knowledge

4.26.6: Soma brought from the supreme place

4.26.7: Indra destroyed all limitations

[Metre: Triṣṭup (11, 4)]

[The verses (1-3) gives the ecstatic experience of the riṣhi about his complete identification with all the powers and gods of the universe. The first mantra of the next sūkta, (4.27.1) also relates the super-human power of Vāmadeva. Both (4.26.1) and (4.27.1) are quoted in Upaniṣhads.]

4.26.1: I became Manu, I am Sūrya (1); I am Kakṣhīvan, the riṣhi of illumined mind (2), I crown Kutsa, son of Arjuni (3). I am Uṣhana, the seer; behold me (4).¹

[Bṛh. U. (1.4.10) quoting line 1 states, "The sage Vāmadeva, realising his own self as That (Brahman), knew, 'I was Manu and the Sun'. Even now, whoever knows that in a similar way viz., as 'I am Brahman', becomes this universe. Even the gods are powerless to prevent his becoming the universe". The verses 1-3 deal with the ecstatic experience of Vāmadeva.

ni rñje: I crown, 3.4.7, 3.4.8]

4.26.2: I gave earth to the Āryan man (1). I give the rain of strength to the mortal who gives (2). I bring the waters sounding (3). The gods move according to the perceptions of my mind (4).²

[*vr̥ṣṭim*: rain of strength;]

¹ अहं मनुः अभवं सूर्यः च (1), अहं कक्षीवान् ऋषिः अस्मि विप्रः (2),
अहं कुत्समार्जुनेयं नि ऋञ्जे (3), अहं कविः उशाना पश्यता मा (4)

² अहं भूमिम् अददाम् आर्याय (1), अहं वृष्टिं दाशुषे मर्त्याय (2),
अहम् अपो अनयं वावशाना (3), मम देवासो अनु केतम् आयन् (4)

4.26.3: Rejoicing (1), I shattered to pieces the nine and ninety cities (*purāḥ*) of Shambara (2). The hundredth I made a city of dwelling in man's universal extension (3), when I increased Divodāsa who is frequented by many guests (4).³

[*āvam*: increased; *shatamāna*: hundredth;

atithigvam: one frequented by many guests; name of a person]

Soma: (4-7)

4.26.4: O Maruts, this bird (*viḥ*) is the first among all the birds (1). It is a hawk, swift-winging above all hawks (2). He brought the offering to man loved by gods (4), by means of his self law, by perfectly winging over without any car (3).⁴

[*achakrayā*: wheel-less, without car; *shyena*: hawk;

viḥ, *shyena*: Both indicate birds; *viḥ* is used to indicate a state of rest as in (10.115.3). *Shyena* is used when doing a task with strength like bringing Soma. *shyena*, indicates the soul.

suparṇa: perfectly-winging (4.43.3);

For more on *Suparṇa*, see the note at the end of (10.114.3) and (10.144).

4.26.5: The bird (*vi*) brings from there (*ataḥ*) (the Soma) pulling its energy (against obstructers) (1), moving mind-swift on the paths of wideness (2). (The hawk) came swiftly (to Indra) with the honey-Soma (3,5). He (bird) attained the revealed knowledge (*shrava*) (in his world) (4).⁵

³ अ॒हं पुरो॑ म॒न्दसानो॑ (1), वि ए॒रं नव॑ सा॒कं न॑व॒तीः श॒म्बर॑स्य (2), श॒त॒त॒मं वे॒श्यं स॒र्वता॑ता (3), दि॒वौदा॑सम् अ॒तिथि॑ग्वं यत् आ॒वम् (4)

⁴ प्र सु॒ ष बि॒भ्यो म॑रु॒तो विः अ॑स्तु (1), प्र श्ये॒नः श्ये॒नेभ्य॑ आ॒शुप॑त्वा (2), अ॒च॒क्रया॑ यत् स्व॒धया॑ सु॒पर्णो॑ (3), ह॒व्यं भ॑रन् म॒नवे॑ दे॒वजु॑ष्टम् (4)

⁵ भ॒रत् यदि॑ विः अ॒तो वे॒र्वि॒जानः॑ (1), प॒थ उ॒रुणा॑ म॒नोज॑वा अ॒सर्जि॑ (2), तू॒यं ययौ॑ म॒धुना॑ सो॒म्येन॑ (3), उ॒त श्र॑वो॒ विवि॑दे (4), श्ये॒नो अ॒त्रं (5)

4.26.6: The straight-flying hawk of strength with his force took (1), the rapturous Soma from the realms beyond (2). He brought the Soma, growing firm in his strength, full of the godhead (3), taking it from the supreme place faraway in heaven (4).⁶

[*amshum*: Soma, (4.1.19); *madam*: by his force,
shyenaḥ śhakunaḥ: hawk of strength;
uttarāt: supreme; *dadamāno*: took (by force);]

4.26.7: The hawk seized and brought the Soma (1), for a thousand pourings and ten thousand more (2). Indra slew the hostile forces (3), in the rapture of Soma (4). Unlimited, he destroyed that limitations (5).⁷

[*puramdhi*: Indra]

[*nitimañjarī* on the Veda Sūktās: As the title indicates, this is a book of ethical and moral maxims, authored by Dyā Dviveda. This book mentioning the verses 26.1-26.3 states that 'one should not praise oneself (*Nitimañjari*, 75)'. This author is blissfully ignorant of not only Veda, but also the Upaniṣhads, since both 26.1, 27.1 are quoted by Upaniṣhads praising Vāmadeva. He also makes disparaging remarks on the *Devi Sūkta* (10.125). This fact should be noted by several *sampradāyikās* (traditionalists) who are under the delusion that all books in Sanskr̥t are good books of wisdom. There are atrocious books in Sanskr̥t as this one. The reference is due to Rahukar, V.V.R.I. paper 60, (1963).]

⁶ ऋजीपी श्येनो ददमानो (1), अंशुं परावतः शकुनो मन्द्रं मदम् (2),
सोमं भरद् दादृहाणो देवानान् (3), दिवो अमुष्मात् उत्तरात् आदाय (4)
⁷ आदाय श्येनो अभरत् सोमं (1), सहस्रं सवान् अयुतं च साकम् (2),
अत्रा पुरंधिः जहात् अरातीः (3), मदे सोमंस्य (4), मूरा अमूरः (5)

27. Bird (*shyena*) and Indra

Riṣhi: Vāmadevaḥ Gautamaḥ

4.27.1: I forced my way out of the womb

4.27.2: Crossed the barriers by *vāta*

4.27.3: Obstruction for the bringing of Soma

4.27.4: Winged passage

4.27.5: May Maghavan accept the pure food (*andhaḥ*)

[Metre: 1-4, Triṣṭup (11,4); 5, Shakvarī (8,7);]

4.27.1: While I was yet in the womb (1), I knew in their order all the births of these gods (2). A hundred cities of iron kept me in (3). Now I have cleft my way out of them as the hawk in my speed (4).¹

[This mantra is repeated in Aitareya U. (2.5). At the end of the mantra, there is a statement, 'while yet he lay in the womb, thus said Vāmadeva'. The next mantra in the Upaniṣhad, (2.6) states: "Because he knew this, therefore when the strings of the body were snapped, he soared forth into the yonder world of Paradise and there, having possessed all desires, put death behind him; yea, he put death behind him".

This statement is consistent with his experience of the supreme state described in (4.26.1) in the earlier sūkta.

To describe the condition of Vāmadeva who having conquered death can enter this world and exit at will, it calls it as the third birth of the spirit (*tadasya tṛtīyam janma*).]

4.27.2: He (the womb) bore me not unconsenting (1). By my keen energy, I triumphed (and came out) (2). Indra, in his movement destroyed the hostile forces (3). Being full of strength, he crossed (the barriers) by (means of) *prāṇa* (*vāta*) (4).²

[*joṣham*: favour, (8.19.28); *irma*: movement, (5.62.5);

shushuvana: being full of strength;

abhi āsa: came out;]

¹ गर्भे नु सन् (1), अनु एषाम् अवेदम् अहं देवानां जनिमानि विश्वा (2),
शतं मा पुर आर्यसीः अरक्षन् (3), अर्धं श्येनो जवसा निः अदीयम् (4)

² न घा स मामप जोषं जभार (1), अभि ई आस त्वक्षसा वीर्येण (2),
ईर्मा पुरंधिः अजहात् अरांतीः (3), उत वातान् अतरत् शुशुवानः (4)

4.27.3: When the hawk sent down his clanging cry from heaven (on his coming down with Soma) (1), (the guardians) perceived that the Soma (was taken away) by that bird (*ataḥ*) (2). Then the archer Kṛshānu (pursuing) the carrier with the speed of mind (4), strung his bow and released an arrow against (the bird) (3).³

[*puramdhi*: tenant of city; usually it refers to Indra or to the goddess of that name, the many-thoughted goddess;

bhuranyu: carrier (1.68.1);

kṛshānu: one of subtle life; *kṛsha*: subtle, *an*: life; name of the Gandharva who protects Soma. It occurs in (1.112.1), (10.64.8). (1.112.1) regards Agni as the protector of Soma (*kṛshānu*) on behalf of yajamāna.

avasṛjat: released; *vi ūhuḥ*: perceived]

4.27.4: Straight in flight (1), the hawk bore (4), him (Soma) (*īm*) from the world of Indra on the mighty upper plateau of Mahas (2,5), just as (Ashvins) bore Bhujyu (3). Deep in that winged passage flew the bird (6,8), speeding forward now (*adyo*) in his course (7).⁴

[Lines 6, 7, 8: (alt.): A feather fell from the middle of the bird which was wounded in the conflict (S);

veḥ: bird; *patat*: flew; *patatri parṇam*: winged passage; feather of the bird (S);

prasitasya: speeding forward, (10.87.1); hurt in the conflict (S).

Bhujyu: This incident is mentioned in many verses, (1.116.6, 1.112.20, 5.27.4, 6.62.6, 10.143.5)]

³ अव यत् श्येनो अस्वनीत् अध द्योः (1), वि यत् यदि वा अत ऊहुः पुरंधिम् (2), सृजत् यदस्मा अव ह क्षिपत् ज्यां (3), कृशानुः अस्ता मनसा भुरण्यन् (4)

⁴ ऋजिष्य (1), ईम् इन्द्रावतो (2), न भुज्युं (3), श्येनो जम्भार (4), बृहतो अधिष्णोः (5), अन्तः पतत् पतत्रि अस्य पर्णम् (6), अध यामनि प्रसितस्य (7), तद् वेः (8)

4.27.5: May Maghavan accept the pure food which is satisfying (2), from the white jar which is sprinkled with the rays (1). (The food) is offered by Adhwaryus (3). Let Indra accept the Soma in front to drink and get the rapture (4). Let the mighty one accept (the Soma) to drink and to get rapture (5).⁵

[*pratidhat*: accept; *andhaḥ*: food;]

28. Indra and Soma

Riṣhi: Vāmadevaḥ Gautamaḥ

4.28.1: Seven streams

4.28.2: Infinite life (*vishvāyu*)

4.28.3: Agni burned the demon

4.28.4: You two won our homage

4.28.5: The truth which is a wide force of light

[Metre: Triṣṭup (11, 4)]

4.28.1: O Soma, with you as companion, in your friendship (1), Indra set forth the waters flowing for human beings (2). He slew Ahi (serpent destroyer) (3), he poured forth the seven streams (4). He opened the doors that were sealed (5).¹

4.28.2: O Indu, straightaway by violence (2), Indra cut out the wheel of the Sun, with you as the companion (1). The infinite life that dwells (5), as the mighty upper plateau (of our being) (3), (which was) under the control of the vast foe was uncovered (4).²

[*varṭamānam*: that dwells; *indu*: Soma; *apa*: uncovered;

⁵ अथ श्वेतं कलशं गोभिः अक्तम् (1), आपिप्यानं मघवां शुक्रम् अन्धः (2), अध्वर्युभिः प्रयतं (3), मध्वो अग्रम् इन्द्रो मदाय प्रति धत् पिबन्धै (4), शूरो मदाय प्रति धत् पिबन्धै (5)

¹ त्वा युजा तव तत्सौम सख्य (1), इन्द्रो अपो मनवे ससुतः कः (2), अहन् अहिम् (3), अरिणात् सप्त सिन्धून् (4), अपावृणोत् अपिहितेव खानि (5)

² त्वा युजा नि खिदत् सूर्यस्य इन्द्रः चक्रं (1), सहसा सद्य इन्दो (2), अधि ष्णुना बृहता वर्तमानं (3), महो द्रुहो अपं (4), विश्वायुं धायि (5)

maho druhaḥ: vast foe, assailant from Mahas;

indu: Soma;]

4.28.3: Before the midday of their meeting (2). Indra slew, Agni burned the demons, O Indu (1). He crushed many thousand companies of the assailants (4), in their inaccessible dwellings as if by the might of his will (3).³

4.28.4: O Indra, everywhere you hurl the destroyer to the nethermost places (1). You destroyed all the hostile peoples (2). You two oppressed and crushed our foes (3). By you smitings, you won homage (4).⁴

[*akṛṇot aprashasta*: made unmanifest, destroyed;

apachitim: homage (S);]

4.28.5: O Destroyers (5), in the fullness of your might, you (Soma) and Indra drove towards us that truth (1), which is the wide force of light (2). (You two) tore open by the thunderbolt the things that were covered (3), and enriched these our dwelling earths (4).⁵

[*tatṛdāna*: destroy, harm (S);

maghavānā: persons with the fullness of might;]

³ अहन् इन्द्रो अदहत् अग्निः इन्द्रो पुरा दस्यून् (1), मध्यंदिनात् अभीके (2), दुर्गे दुरोणे क्रत्वा न (3), यातां पुरू सहस्रा शर्वा नि बर्हीत् (4)

⁴ विश्वस्मात् सीम् अधमान् इन्द्र दस्यून् (1), विशो दासीः अकृणोः अप्रशस्ताः (2), अबाधेथाम् अमृणतं नि शत्रून् (3), अविन्देथाम् अपचितिं वधत्रैः (4)

⁵ एवा सत्यं मघवाना युवं तत् इन्द्रश्च सोम (1), ऊर्वम् अश्व्यं गोः (2), आर्ददतम् अपिहितानि अश्वा (3), रिरिचथुः क्षाः चित् (4), ततृदाना (5)

29. Indra

Riṣi: Vāmadevaḥ Gautamaḥ

4.29.1: Steeds full of delight

4.29.2: Drawn by perfect steeds of sense

4.29.3: Hear the knowledge of increase

4.29.4: Supplicant and the seeker of enlightenment

4.29.5: May we become sages

[Metre: Triṣṭup (11, 4)]

4.29.1: You are established by praise (1). You come to us in a car drawn by steeds full of delight (3), with the increase, with your havings of plenty, O Indra (2). O one who is lauded and has the achievements of truth (5), come even from the movement of power to our many offerings (4).¹

[*āṅgūṣhaḥ*: movement of power, (5.74.8), sound of praise (S);

tiraḥ chit: cross over, come]

4.29.2: The strong one, who perceives, comes (1), to the sacrifice called by the distillers of Soma (2). He who is fearless in thinking and is drawn by perfect steeds of sense (3), takes joy with the strong souls that offer the Soma-delight (3).²

[*vīraiḥ*: strong souls;]

4.29.3: Let his ears hear the knowledge that he may increase (1), even in the direction he loves, that he may rejoice (2). Mounting in his growing mastery, strong for rapture (3), may Indra affect for us safety in our passage and freedom from fear (4).³

[*sutīrtha*: safety in our passage;]

¹ आ नः स्तुत (1), उप वाजैभिः ऊ ती इन्द्र (2), याहि हरिभिः मन्दसानः (3), तिरश्चित् अर्यः सर्वना पुरूणि आङ्गुषेभिः (4), गृणानः सत्यराधाः (5)

² आ हि ष्मा याति नर्यः चिकित्वान् (1), ह्यमानः सोतृभिरुप यज्ञम् (2), स्वश्रो यो अभीरुः मन्यमानः (3), सुष्वाणेभिः मदति सं ह वीरैः (4)

³ श्रावयेदस्य कर्णा वाजयध्वै (1), जुष्टामनु प्र दिशं मन्दयध्वै (2), उत् बावृषाणो राधसे तुर्विष्मान् (3), करत् न इन्द्रः सुतीर्या अभयं च (4)

4.29.4: He comes to the needy one with the increase (1); (he also comes) to the soul-enlightened that calls him and manifests him by speech (2). He sets in himself his swift (powers) under yoke (3), in hundreds and thousands, he the thunder-armed (4).⁴

[*nāḍhamāna*: one in a mood of supplication, the beseeching one;

Lines 1,2: Indra treats each person appropriately whether he is a supplicant or wants enlightenment.]

4.29.5: O opulent Indra, increased in you (1), may we who are illumined become sages expressing all of you (2), may we enjoy the felicities of the vast heaven embodied here (3). (May we) have a wide store of riches for the giving (4).⁵

[*purukṣhu*: one with a multitude of riches, (1.68.5), (10.7.4)]

30. Indra

Riṣhi: Vāmadevaḥ Gautamaḥ

4.30.1: None superior to you

4.30.2: All turn to you

4.30.3: You are the *prāṇa* of gods

4.30.4: Movement of Soma

4.30.5: The malignant are killed

4.30.6: Released the sun

4.30.7: The son of *Dānu* slain

4.30.8: Daughter of heaven, *Dānu*

4.30.9: Shattered the car of *Ushas*

4.30.10: Terrified *Ushas*

4.30.11: *Ushas* went away to realms beyond

4.30.12: Made *Sindhu* to flow by knowledge

4.30.13: Cities of *Shuṣhṇa* destroyed

4.30.14: *Shambara*

4.30.15: *Dasyu Varchin*

⁴ अच्छा यो गन्ता नार्धमानम् ऊती इत्था (1), विप्रं हवमानं गृणन्तम् (2),

उप त्मनि दधानो धुरि अशून् (3), सहस्राणि शतानि वज्रबाहुः (4)

⁵ त्वोतासो मघवन् इन्द्र (1), विप्रा वयं ते स्याम सूर्यो गृणन्तः (2),

भेजानासौ बृहत् दिवस्य राय आकार्यस्य (3), दावनै पुरुक्षोः (4)

4.30.16: Paravṛk and Agru

4.30.17: Turvasha and Yadu

4.30.18: Chitraratha on bank of Sarayu

4.30.19: Blind and lame

4.30.20: Divodāsa

4.30.21: Dabhīti

4.30.22: All worshippers equal to you

4.30.23: No one can resist you

4.30.24: Aryama and Pūshan

[Metre: 1-7, 9-23, Gāyatrī (8, 3); 8, 24, Anuṣṭup (8, 4);]

4.30.1: O Indra, there is no one, superior to you (1). (There is) no one more excellent (than you), O slayer of Vṛtra (2). Certainly there is no one, such as you are (3).¹

4.30.2: Certainly all men turn towards to you just as the wheels (to car) (1). Forever, you are great and one with inspired knowledge (2).²

4.30.3: O Indra, all the gods have battled (the hostiles) with you as their life-energy (1). You destroyed the foes day and night (2).³

[anā: prāṇa, life energy]

4.30.4: For the sake of Kutsa in a battle, and his followers who were harmed (1), you stopped the movement (*chakram*) of the sun, O Indra (2).⁴

['Stopping the movement of Sun' is referred to as 'unyoking the Sun's horses' in (5.56.1). By stopping Sun's motion, his energies are concentrated and could be used against the foes.

muṣhāya: to suck up (the energy, (5.44.4)); to stop]

¹ नकिरिन्द्र त्वदुत्तरो (1), न ज्यायान् अस्ति वृत्रहन् (2),

नकिः एवा यथा त्वम् (3)

² सत्रा ते अनु कृष्टयो विश्वा चक्रेव बावृतुः (1),

सत्रा महान् असि श्रुतः (2)

³ विश्वे च न इत् अना त्वा देवास इन्द्र युयुधुः (1),

यत् अहा नक्तम् आतिरः (2)

⁴ यत्रोत बाधितेभ्यः चक्रं कुत्साय युध्यते (1), मुषाय इन्द्र सूर्यम् (2)

4.30.5: In the (contests), where you the sole one, have warred with all these standing formidable gods (1), O Indra, you have slain the malignant (2).⁵

[*ṛghāyata*: standing formidable, (1.10.8), (10.113.6)]

4.30.6: O Indra, you have released the Sun for the sake of a mortal (1), and have protected Etasha by (your) energies (2).⁶

[*ariṇat*: released or detached from the actions, (3.3.11)]

4.30.7: O opulent deity, you have become most wrathful (1), and have slain there (in the midworld) the son of Dānu (2).⁷

[The son of Dānu (or Diti) is Vṛtra as mentioned in (1.32.9) and others]

4.30.8: O Indra, you have done heroic deeds indicating (your) masculine prowess (1). You have slain the daughter of heaven who intended harm (2).⁸

[Line 2: 'The daughter of heaven' is Dānu, the mother of Vṛtra. Note that Dānu is an example of a goddess who is opposed to the ideals which gods uphold.]

4.30.9: O great (*mahān*) Indra, you have shattered (the car) (2), of the great Uṣhas, the daughter of heaven (1).⁹

[*uṣhas* appearing in this mantra is different from the goddess dawn who signifies the onset of spiritual light in most other mantrās. *uṣha* here symbolises the dawn of negative (or demonic) ideas and knowledge. So Indra destroys the car. Even though the word 'car' is

⁵ यत्र देवान् ऋघायतो विश्वान् अयुध्य एक इत् (1),

त्वमिन्द्र वनून् अहन् (2)

⁶ यत्रोत मर्त्याय कम् अरिणा इन्द्र सूर्यम् (1), प्रावः शचीभिः एतशम् (2)

⁷ किमात् उतासि वृत्रहन् मघवन् मन्युमत्तमः (1),

अत्राह दानुम् आतिरः (2)

⁸ एतद् घेत् उत वीर्यम् इन्द्र चकर्थ पौंस्यम् (1),

स्त्रियं यत् दुर्हणायुवं वधीः दुहितरं दिवः (2)

⁹ दिवश्चिद् घा दुहितरं महान् महीयमानाम् उपासम् (1),

इन्द्र सं पिणक् (2)

not in this mantra, it is implicit in the next mantra. A force cannot be destroyed. It can only be driven away far as stated in verse 11.

sampiṇak: shattered, (6.17.10); (occurs in 10 mantrās)]

4.30.10: The terrified (demon) Ushas descended from the broken car (1), when the mighty (Indra) had smashed it (2).¹⁰

[*anasa*: car, wagon; *sampiṣṭāt*: broken, powdered;

Note that word 'demon' in line 1, is not in the text. It has been inserted only for clarification.]

4.30.11: Then her shattered car lay (on the bank) of the Vipash (river) (1), and she went away to the realms beyond (2).¹¹

4.30.12: The Sindhu (river) in floods which was confined (by the demons) (1), you have made it to flow and spread over the earth, by your knowledge, O Indra (2).¹²

[*pariṣthāh*: spread around;

vi bālyam: beyond its childhood; that in a flooded condition]

4.30.13: When you had demolished his cities (2), you caused Shuṣṇa grief, by your impetuous violence (1).¹³

[*vedanam*: grief, (1.34.15);]

4.30.14: O Indra, you have killed Shambara (3), the *dasyu*, son of Kaulitara (1), by hurling him down (*ava*) from a huge mountain (2).¹⁴

[Here the mountain (*parvata*) is the hill of existence. Indra pushes Shambara down from the midworld to the nether worlds.]

¹⁰ अप उषा अनसः सरत् संपिष्टात् अहं बिभ्युषी (1),

नि यत्सीं शिश्रथद् वृषा (2)

¹¹ एतत् अस्या अनः शये सुसंपिष्टं विपाश्या (1), ससारं सीं परावतः (2)

¹² उत्त सिन्धुं विबाल्यं वितस्थानाम् (1),

अधि क्षमिं परि ष्टा इन्द्र मायया (2)

¹³ उत्त शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् (1),

पुरो यदस्य संपिणक् (2)

¹⁴ उत्त दासं कौलितरं (1), बृहतः पर्वतादधि अव (2),

अहन् इन्द्र शम्बरम् (3)

4.30.15: You have slain the hundreds and thousands (of the powers) of the dasyu Varchin (1), who were around him like the five fellies (2).¹⁵

[Hundreds and thousands: indicates a large number only]

4.30.16: O Indra, O Shatakratu, you have made Parāvṛk, the son of Agru (1), a participant in the utterances (2).¹⁶

[*agru*: occurs in 9 mantrās; S regards it as the name of a man only twice. In other cases, he assigns a variety of widely differing meanings. The name Agru does not appear in other Vedic texts such as Brāhmaṇās etc. The meaning of verse given here follows S. Similarly *parāvṛk* may not be a name of person.]

4.30.17: The wise Indra, the lord of energies, has borne across (2), Turvasha and Yadu, when denied the royal consecration (1).¹⁷

[There is no mention of this event given in line 1 in other Vedic books.]

4.30.18: You have slain at once Arṇa and Chitraratha (2), (dwelling) on the opposite (bank) (*pārata*) of the Sarayu (1).¹⁸

4.30.19: O Slayer of Vṛtra, you have restored the (powers of) blind one and the lame one (2), both abandoned (1). The happiness that is given by you cannot be exceeded (3).¹⁹

[Symbolically, the lame one refers to the Puruṣha, who gives instructions, but does not act; the blind one refers to the Prakṛti, who carries out the actions as instructed by Puruṣha. The aim of Veda is to develop the complimentary powers to aid the journey of human beings towards all-perfection.]

¹⁵ उ॒त दा॒सस्य॑ व॒र्चिनः॑ स॒हस्रा॑णि श॒ता अव॑धीः (1),

अधि॑ पञ्च॑ प्र॒धीन्-इव॑ (2)

¹⁶ उ॒त त्वं पु॒त्रम॑गु॒वः परा॑वृ॒क्तं श॒तक्र॑तुः (1), उ॒क्थेषु॑ इन्द्र॒ आभ॑जत् (2)

¹⁷ उ॒त त्या तु॒र्वशा॑यद् अ॒स्माता॑रा (1),

श॒चीप॑र्तिः इन्द्रो॑ वि॒द्वान् अ॑पा॒रय॑त् (2)

¹⁸ उ॒त त्या स॒द्य आ॒र्या स॒रयो॑रिन्द्र॒ पार॑तः (1), अ॒र्णाचि॑त्ररथ॒ अव॑धीः (2)

¹⁹ अनु॑ द्वा ज॑हिता (1), न॒यो अ॒न्धं श्रो॑णं च॒ वृत्र॑हन् (2),

न त॑तै सु॒प्तम् अ॑ष्टवे (3)

4.30.20: Indra has overturned a hundred strong cities (of the foes) (1), to help the giver Divodāsa (2).²⁰

[*ashman mayīnām*: stone-built (symbolic); strong;]

4.30.21: Indra, by means of his knowledge and the weapons (2), put to sleep the thirty thousand (demonic foes) (to aid) the devotee Dabhīti (1).²¹

[(2.13.9) states that Indra bound the foes of Dabhīti without any ropes. The binding or putting to sleep is symbolic.]

4.30.22: O Indra, vṛtra-slayer, lord of Ray-cows, all (worshippers) are equal (*samāna*) to you (1). You cast down all the (foes) (2).²²

4.30.23: O Indra, when you manifest your masculine powers (1), no one can resist you at the present time (2).²³

4.30.24: O destroyer, may god Aryama give us the desirable things (you have) (1). May the gods Pūshan, Bhaga and Karūḷatī give us the desirable things (you have) (2).²⁴

[*karūḷatī*: one without tooth, *adantaka* (S); the word *adantaka* is used in TS (2.6.8.5) for Pūshan;

ādure: destroyer; *vāmam*: desirable things;]

²⁰ शतम् अशमन्मयीनां पुराम् इन्द्रो व्यास्यत् (1),
दिवौदासाय दाशुषे (2)

²¹ अस्वापयद् दभीतये सहस्रां त्रिशतं (1),
हयैः दासानाम् इन्द्रो मायया (2)

²² स घेत् उत असि वृत्रहन् समान इन्द्र गोपतिः (1),
यस्ता विश्वानि विच्युषे (2)

²³ उत नूनं यत् इन्द्रियं करिष्या इन्द्र पौंस्यम् (1),
अद्या नकिः तत् आ मिनत् (2)

²⁴ वामं-वामं त आदुरे देवो ददातु अर्यमा (1),
वामं पूषा वामं भगौ वामं देवः करूळती (2)

31. Indra

Riṣhi: Vāmadevaḥ Gautamaḥ

- 4.31.1: An ever-increasing force in us
4.31.2: Break down the firm-set states
4.31.3: Increaser of your friends
4.31.4: Come towards us in our battles
4.31.5: Our mental willings
4.31.6: Your acts in us
4.31.7: You do not scatter the light
4.31.8: The opulent one
4.31.9: No stumblings when you act
4.31.10: All your approaches are for us
4.31.11: Friendship and perfect beings
4.31.12: Increase us into universal being
4.31.13: Open up the pens (with the hidden herds)
4.31.14: Our car seeks herds of light and steeds of life
4.31.15: Highest inspiration on the gods
[Metre: 1-2, 4-15, Gāyatrī (8, 3); 3, Pādanichṛt Gāyatrī (7/7/7);]

4.31.1: By what action of the all-pervading and highest energy (2), and by what expansion of being does this brilliant one, our friend, be an ever-increasing force in us (1)?¹

[This mantra is in Sāmaveda (169; 682), Atharva (10.124.1), TS (4.2.11.9), TA (4.42.2) and VS (18.39; 36.4);

ūtiḥ: expansion (of being); *chitra*: brilliant one; *vr̥ta*: all-pervading, highest]

4.31.2: O bounteous giver, what true and most copious delights (1), and earthly foods shall make you rapturous (2), so that you may break down even firm-set states of our being (3).²

[*andhasa*: food; *vasu*: our body,

¹ कया नः चित्र आ भुवदूती सदावृधः सखा (1), कया शचिष्ठया वृता (2)

² कः त्वा सत्यो मदानां महिष्ठो (1), मत्सत् अन्धसः (2),
दृळ्हा चित् आरुजे वसु (3)

This verse is in Sāma (683), Atharva (20.124.2), TA (4.42.3), VS (27.40; 36.5)]

4.31.3: Come towards us (1). By a hundred expandings you become (3), the increaser of your friends and adorers (2).³

[This verse is in Sāma (6.84), Atharva (20.124.3), TA (4.42.3), VS (27.41; 36.6)

av: to increase, to keep in being (protect)]

4.31.4: Come towards us rolling (1), like a round (or moving) wheel (2), battling with multitudes of men (3).⁴

[(Alt.): Come towards us in our battling activity, with active being at work that is fulfilled by the applications of our efforts]

4.31.5: You come down headlong to the strengths of our mental willings (1). You are enjoyed in the company of Sun (2).⁵

[Sūrya: the mind supported by ideality and mingled with it; *kratu:* mental willings;]

4.31.6: O Indra, when your emotions and acts become firm in us (1), (then they are) now in you (*tve*) and now in the Sun (2).⁶

[*chakra:* actions; here it cannot be, 'wheel']

4.31.7: O master of energy, they have called you in very truth, opulent one (1). (You are) the giver who does not scatter his light (2).⁷

[Opulent one: one who is full and has all powers in a compact way]

4.31.8: To him who offers to you his being and joy always in truth (1), you increase in fullness even his many possessions (2).⁸

³ अ॒भी षु णः (1), स॒खी॒नाम् अ॒वि॒ता ज॑रितृ॒णाम् (2),
श॒तं भ॑वासि॒ ऊ॒तिभिः (3)

⁴ अ॒भी न॒ आ व॑वृ॒त्स्व (1), च॒क्रं न॒ वृ॒त्तम् (2),
अ॒र्व॑तः नि॒यु॒द्भिः च॑र्षणी॒नाम् (3)

⁵ प्र॒व॒ता हि क्र॑तू॒नाम् आ हा॑ प॒देव॑ गच्छ॒सि (1), अ॒भक्षि॑ सूर्ये॒ सचा॑ (2)

⁶ सं यत् तं इन्द्र॑ म॒न्यवः॑ सं च॒क्राणि॑ दधन्वि॒रे (1), अध॑ त्वे अध॒ सूर्ये॑ (2)

⁷ उ॒त स्मा॒ हि त्वा॒म् आ॒हुः इ॒त् म॒घवा॑नं शची॒पते॑ (1),
दा॒ता॒र॒म् अ॒वि॒दी॒धयु॑म् (2)

⁸ उ॒त स्मा॑ स॒त् य इ॒त् परि॑ शशमा॒नाय॑ सु॒न्व॒ते (1), पु॒रू चि॑त् म॒हसे॒ वसु॑ (2)

4.31.9: Not even a hundred of those who limit and restrain can shut in your delight (1). There are no stumblings for you when you would act (2).⁹

[*āmuraḥ*: those who limit and restrain; those who hurt us, (8.39.2);]

4.31.10: May your hundred, your thousand, expandings (2), increase in growth for us (1). May all your approaches be for us (3).¹⁰

[*abhishṭau*: approaches, (10.6.1); *ūtayaḥ*: expandings;]

4.31.11: On this earth, accept us for your friendship (1), for perfect being (2), and for ideal felicity in the brightness of heaven (pure mind) (3).¹¹

4.31.12: Increase us into universal being (1), by an all-encompassing felicity (2). Increase us by all manner of expandings (3).¹²

4.31.13: For us open up the pens of brilliant herds like an archer (1), with your new expandings, O Indra (2).¹³

[*ūti*: expandings; does not mean protection here;]

4.31.14: O Indra, our unassailable chariot of delight proceeds luminously without falling (1), seeking the herds of light, seeking the steeds of life (2).¹⁴

⁹ न॒हि ष्मा॑ ते श॒तं च॒न रा॒धो व॑र॒न्त आ॒मु॒रः (1),

न च्यौ॒त्तानि॑ करिष्य॒तः (2)

¹⁰ अ॒स्मान् अ॑व॒न्तु (1), ते श॒तम् अ॒स्मान् स॒हस्र॑म् ऊ॒तयः॑ (2),

अ॒स्मान् बि॒श्वा अ॒भिष्ट॑यः (3)

¹¹ अ॒स्मान् इ॒हा वृ॑णीष्व स॒ख्याय॑ (1), स्व॒स्तये॑ (2),

म॒हो रा॒ये दि॒बि॒त्म॑ते (3)

¹² अ॒स्मान् अ॑वि॒द्धि बि॒श्वहा॑ इन्द्र॑ (1), रा॒या परी॑णसा (2),

अ॒स्मान् बि॒श्वाभिः॑ ऊ॒तिभिः॑ (3)

¹³ अ॒स्मभ्य॑ तान् अ॒पां वृ॒धि ब्र॒जान् अ॒स्तैव॑ गो॒म॒तः (1),

नवा॑भिः इन्द्र॑ ऊ॒तिभिः॑ (2)

¹⁴ अ॒स्माकं॑ धृ॒ष्णु॒या रथो॑ द्यु॒मान् इन्द्र॑ अ॒न॒पच्यु॑तः (1),

ग॒व्युः अ॒श्वयुः॑ ई॒यते॑ (2)

[*gavyu*: seeking herds of light; *ashvayuḥ*: seeking the steeds of life]

4.31.15: O Sun, make for us the highest inspiration in the gods (1), like a full and mighty day above us (2).¹⁵

32. Indra

Riṣhi: Vāmadevaḥ Gautamaḥ

- 4.32.1: Come to our sphere
 4.32.2: You hasten to devotees even while wandering
 4.32.3: You increase in your comrades
 4.32.4: Make us rise up
 4.32.5: Richly diverse increasings
 4.32.6: You are our ally in battles
 4.32.7: Mighty impelling force for us
 4.32.8: You distribute fullness
 4.32.9: Gotamās
 4.32.10: We declare your mighty deeds
 4.32.11: You have the delight of the expressive work
 4.32.12: You establish a heroic glory
 4.32.13: Attain perpetuity
 4.32.14: Accept in us the rapture of earth's food
 4.32.15: Fixity of your thoughts
 4.32.16: You cling to our words like a lover
 4.32.17: Thousand steeds
 4.32.18: Felicity enters our world
 4.32.19: Giver of largeness
 4.32.20: Bring not the petty, but the large
 4.32.21: Enjoy us
 4.32.22: Saviour of descending herds of light
 4.32.23: Shine like young girls
 4.32.24: Your dappled pair (of horses) stumble not
 [Metre: Gāyatrī]

¹⁵ अस्माकम् उत्तमं कृधि श्रवो देवेषु सूर्य (1), वर्षिष्ठं ग्राम् इव उपरि (2)

4.32.1: O Indra, Vṛtra-slayer, may you come to our sphere (1). (You are) vast with vast expandings (or increasings) (2).¹

[*ardham*: sphere (of activity)]

4.32.2: Even though you wander, you hasten (to satisfy the devotees) (1). O Curious brilliance (*chitra*), you create in the powers of brilliance (*chitriṇīṣhu*) (2), their varied light (*chitram*) for our growth (3).²

[In (6.6.7), 5 words beginning with *chitra* have been distinguished.

tūtujiḥ: to hasten, (10.35.6); *bhṛmah*: to wander]

4.32.3: By little powers, you slay in your might (1), one who is swifter (or bulkier) (2). You are increasing for your comrades who live with you (3).³

4.32.4: We cling to you, O Indra (1). We laud you on all sides (2). Make us raise up and increase (3).⁴

[*abhi-ṇonumaḥ*: laud on all sides, (1.11.2);

ut: rise up, (4.4.4, 4.13.1); *ava*: increase]

4.32.5: O master of being (2), come to us (4), with richly diverse increasings (*ūtibhiḥ*) which are blameless and inviolate (1,3).⁵

[*adrivaḥ*: master of hill or being;]

4.32.6: May we be entirely the comrades of one who is a possessor of light like you (1). May we have you as our ally who battles for that brilliant plenty (2).⁶

¹ आ तू न इन्द्र वृत्रहन् अस्माकम् अर्धमा गंहि (1),

महान् महीभिः ऊतिभिः (2)

² भूमिः चिद् घ असि तूतुजिः आ (1), चित्र चित्रिणीषु आ (2),
चित्रं कृणोषि ऊतये (3)

³ दध्रेभिः चित् शशीयांसं हंसि (1), ब्राधन्तम् ओजसा (2),
सखिभिः ये त्वे सचा (3)

⁴ वयमिन्द्र त्वे सचा (1), वयं त्वा अभि नौनुमः (2),
अस्मान् अस्मान् इत् उत् अव (3)

⁵ स नः चित्राभिः (1), अद्रिवो (2),
अनवद्याभिः ऊतिभिः अनाधृष्टाभिः (3), आ गंहि (4)

⁶ भूयामो षु त्वावतः सखाय इन्द्र गोमंतः (1), युजो वाजाय घृष्वये (2)

4.32.7: O Indra, you alone is the master of that brilliant plenty (1). Do you then work out for us a mighty (impelling) force (2).⁷

4.32.8: They cannot press you back by any other means (1), when you, established in praise, distributes fullness to those who give you praise (2). O Indra, you delight in the expressive word (3).⁸

[*ditsasi*: distributes; *magham*: fullness;
stutaḥ: established in praise]

4.32.9: Towards you and in you, the Gotamas, by speech (1), widen out for your giving, of that luminous plenty, O Indra (2).⁹

[*gotama*: the utterly enlightened; name of a ṛishi or his clan;
ghṛṣhvaye: luminous;]

4.32.10: We would declare your mightinesses which you did in your rapture (1). You did assail and break the cities of the foe (2).¹⁰

[*vochāma*: declare; bring out in ourselves]

4.32.11: Your worshipper expresses those (deeds) (1), your virile things which you did in the outpourings of the Soma (2). O Indra, (you have) delight of the expressive word (3).¹¹

4.32.12: O Indra, the Gotamas who have increased you in themselves (1), support that fixity of you (2). In them do you establish a heroic glory (3).¹²

[*stoma*: affirming laud, the fixity;
vāhasaḥ: carrier, one who supports;]

⁷ त्वं ह्येक ईशिष इन्द्र वाजस्य गोमंतः (1), स नो यन्धि महीम् इषम् (2)

⁸ न त्वा वरन्ते अन्यथा (1), यद् दित्ससि स्तुतो मधम् स्तोतृभ्यं (2),
इन्द्र गिर्वणः (3)

⁹ अभि त्वा गोतमा गिरा (1), अनूषत् प्र दावने इन्द्र वाजाय घृष्वये (2)

¹⁰ प्र ते वोचाम वीर्या या मन्दसान (1), आरुजः पुरो दासीः अभीत्यं (2)

¹¹ ता ते गृणन्ति वेधसो (1), यानि चक्रथ पौस्या सुतेषु (2),
इन्द्र गिर्वणः (3)

¹² अवीवृधन्त गोतमा इन्द्र त्वे (1), स्तोमवाहसः (2),
ऐषु धा वीरवत् यशः (3)

4.32.13: O Indra, since indeed you are common to all who attain perpetuity (1), therefore to you we call (2).¹³

4.32.14: O treasure, lean downward to the lower world (1), accept in us the utter intoxication of food (2), O Indra, Soma-drinker of the Soma delight (3).¹⁴

[*andhasaḥ*: earth's food, Soma-food; *vaso*: treasure]

4.32.15: May the fixity of our thoughts govern you in us, O Indra (1). Downward turn your steeds (2).¹⁵

4.32.16: You have eaten our frontal offering (1), and you cling lovingly to our words (2), as a lover to the speech of his beloved (3).¹⁶

[*vadhūyu*: seeker of wife; *puroḍāsham*: see (4.24.5);]

4.32.17: We desire from Indra a thousand yoked coursers (1), a hundred measures of Soma delight (2).¹⁷

[*khāryaḥ*: measures; vessels (S)]

4.32.18: Hundreds and thousands of your Ray-cows you make descend to us (1), let felicity enter into our world (2).¹⁸

[*rādha*: felicity]

4.32.19: We attain ten shining jars of you (1), a giver of largeness are you, O Vṛtra-slayer (2).¹⁹

¹³ यत् चित् हि शश्वताम् असि इन्द्र साधारणः त्वम् (1),
तं त्वा वयं हवामहे (2)

¹⁴ अर्वाचीनो वसो भव (1), अस्मे सु मत्स्व अन्धसः (2),
सोमानाम् इन्द्र सोमपाः (3)

¹⁵ अस्माकं त्वा मतीनाम् आ स्तोमं इन्द्र यच्छतु (1),
अर्वाक् आ वर्तया हरी (2)

¹⁶ पुरोळाशं च नो घसो (1), जोषयासे गिरश्च नः (2),
वधूयुः इव योषणाम् (3)

¹⁷ सहस्रं व्यतीनां युक्तानाम् इन्द्रम् ईमहे (1), शतं सोमस्य खार्यः (2)

¹⁸ सहस्रा ते शता वयं गवाम् आ च्यावयामसि (1),
अस्मत्रा राध एतु ते (2)

¹⁹ दश ते कलशानां हिरण्यानाम् अधीमहि (1), भूरिदा असि वृत्रहन् (2)

4.32.20: O giver of largeness, give to us your largeness (1), bring not the petty, but the large (2). Only the largeness it is that you seek to divide (3).²⁰

4.32.21: As a giver of largeness, are you known in many places, O hero, O Vṛtra-slayer (1). Enjoy us in our felicity (2).²¹

4.32.22: O Indra of perfect seeing, I declare in myself your multicoloured (steeds) (1). O Saviour of the descending herds (2), may you not loosen the ray-cows with your (steeds) (3).²²

[*goṣhanaḥ napāt*: The saviour of herds which descend;
shishrathaḥ: may you loosen, (4.12.4);

'Loosening the Ray-cows' means loosening the interconnection between the various rays of knowledge. The horse or life-energy has a tendency to disturb these subtle connections.]

4.32.23: Like young girls, firm and new, and swift-footed and small (1), the dappled pair shine in their coursings (2).²³

[*yāma*: journeyings; *yajna* (S)]

4.32.24: Whether moving in the light or moving unilluminated (1), sufficient for me are your dappled pair (of steeds) (2), for they stumble not in their course (3).²⁴

[*aram*: sufficient; *babhru*: dappled (steeds);

asridha: who never err, those who do not stumble, (5.5.8);]

²⁰ भूरि॒दा भूरि॑ देहि नो (1), मा द॒भ्रं भूर्या॑ भर (2),

भूरि॑ घेदिन्द्र दित्ससि (3)

²¹ भूरि॒दा ह्यसि॑ श्रुतः पुरु॒त्रा शूर॑ वृत्रहन् (1), आ नो॑ भजस्व राधसि (2)

²² प्र ते॑ ब॒भ्रू वि॒चक्ष॑ण शंसा॒मि (1), गोष॑णो नपात् (2),

मा आभ्यां॑ गा अनु॑ शिश्रथः (3)

²³ क॒नीन॑केव विद्र॒धे नवै॑ दुप॒दे अ॒र्भके॑ (1), ब॒भ्रू यामै॑षु शोभेते (2)

²⁴ अरं॑ म उ॒स्रया॑म्णे अर॒म् अनु॑स्रया॒म्णे ब॒भ्रू (1), यामै॑षु अ॒स्रिधा॑ (2)

Anuvāka 4: Suktās (33-45)

33. Ṛbhūs, the artisans of immortality

(Ṛbhūs, Dadhikrāvaṇ, Ashvins)

Riṣhi: Vāmadevaḥ Gautamaḥ

4.33.1: Impel words to Ṛbhūs

4.33.2: Rejuvenate parents

4.33.3: Soma-honey for food

4.33.4: United the *jīva* with Aditi

4.33.5: Bowls, two, three and four

4.33.6: Attained four-fold body by self-law

4.33.7 They made the plants grow with streams of truth

4.33.8 Cow of universal form

4.33.9: Doer of perfect actions for gods

4.33.10: Made the horses of Indra joyful

4.33.11: Soma is given because of effort

[Metre: Triṣṭup (11, 4)]

Ṛbhu Sūktās: (33-37)

[“The Ṛbhūs are humans who have attained divinity by their askesis. There are about ten hymns in the RV addressed to the Ṛbhūs. It is said that they are the sons of Sudhanvan Angirasa. Some say that they are Solar Rays. To us both are acceptable. The Truth, the Supreme Light, is denoted in the Veda by the Sun. A human being is inert because of his material body. Rays of Sun, manifestations of the Consciousness, descending on this inert field of Matter, uplift man. And these very Ṛbhūs become special powers of man by virtue of his development; and man becomes immortal by a Divine Birth, effected by that special power.]

How then are they spoken of as sons of Sudhanvan? Dhanva is an arid land, a field with no water, denoting inertness, sheer matter. The arid land acquires splendour by accepting the descending Divine Rays and absorbing the higher essence. Then it blooms forth the glory of the Ṛbhūs as Sudhanvan (fair arid land).

Having attained to divinity by virtue of their actions and knowledge, these deities work to help man to attain to divinity. And whatever acts them do they become divine acts only. The actions of the Rbhūs are mentioned in symbolic language only. It is clear that without resorting to the hidden symbolic meaning, it is not possible to explain these hymns which are like riddles.

They are three: Rbhu, Vibhva, Vājā. The plural denotes their collective. And due to their association all are indicated by the word Rbhu, the eldest of them. The speciality of each of them is celebrated by the name itself. By means of intellect and activity, Rbhu, the eldest, builds the forms conforming to the qualities of Immortality. Vibhva brings about its extension. Vāja effects the plenitude of the Divine Light and Substance. They are called the carpenters, the artisans of immortality for man. Some of their perfect actions are mentioned in (4.33.4-7).'' (KS)]

4.33.1: I impel my words to the Rbhus like a messenger (1). I seek the white cow from the lap of the mother (2). They who safeguard with their steeds which are swift as the wind (3), pervade heaven with their workings (4).¹

[*taraṇibhiḥ*: those who guard, (8.60.8)]

4.33.2: The Rbhus surrounded the parents (Heaven and Earth) by their service and (rejuvenated them) with their actions (or energies) and made them ready and sufficient (*aram akran*) (1). Then they attained to the friendship of the gods (3). They, the wise thinkers, bring divine increase to the mentality (of the worshipper) (4).²

[*veṣhane*: service, (5.7.5); *manāyai*: mentality;]

¹ प्र ऋभुभ्यो दूतमिव वाचम् इष्य (1), उपस्तिरे श्वैतरीं धेनुम् ईळे (2),

ये वातजूताः तरणिभिः एवैः (3), परि यां सद्यो अपसौ बभूवुः (4)

² यत् अरम् अक्रन् (1), ऋभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः (2),
आदिद् देवानामुप सख्यमायन् (3), धीरांसः पुष्टिम् अबहन् मनायै (4)

4.33.3: They rendered their parents young again (1), who had become old and prostrate (or worn out and suffering) like fallen sacrificial posts (2). May Vāja, Vibhva and Ṛbhu, associated with Indra (3), with the Soma-honey as their food, protect our yajña (4).³

[*madhupsarasa*: honeyed food, Soma-food (occurs only once);

psarah: food, (1.41.7)]

4.33.4: Keeping the cow (Aditi) safe, the Ṛbhus united (*sam*) her with the *jīva* (*vatsa*, calf) (1). They completely fashioned the calf (endowing it) with strengths (2). They brought lustre in all aspects of calf (3). By their acts they obtained immortality (4).⁴

[Line 1: The cow here is Aditi, the primal light. It is covered by the skin of ignorance. Ṛbhus remove the skin from Aditi and cleanse her as explicitly stated in (4.36.4) in this Maṇḍala and (1.110.8).

The calf is her/son *jīva* or the soul. It is separated from the mother Aditi by the skin. Now the calf is united with the mother.

Lines 2,3: Note that Ṛbhus endow the calf (*jīva* or individual soul) with the lustres and strengths and thus, prepare it to undertake the journey to its heights. The calf can accept the energies given by Ṛbhus, only when it is securely in touch with the mother Aditi. This closeness is possible only when the skin is removed.

Line 4: Clearly this great work entitles them (*ṛbhu*) to immortality.

sam: united; *arakṣhan*: protection; *mā*: strengths, (5.29.8);

sam apimshan: well-fashioned, (10.110.9);

sam abharan: brought, (6.8.4)]

4.33.5: The eldest said, let us make two bowls (1); the middle one said, let us make three bowls (2). The youngest said, let us make four (3). O Ṛbhus, Tvashtri praised with words your actions (4).⁵

³ पुनर्ये चक्रुः पितरा युवाना (1), सना यूषेव जरणा शयांना (2),
ते वाजो विभ्वान् ऋभुः इन्द्रवन्तो (3), मधुप्सरसो नो अवन्तु यज्ञम् (4)

⁴ यत् सं वत्सम् ऋभवो गाम् अरक्षन् (1), यत् सं वत्सम् ऋभवो मा
अर्पिंशन् (2), यत् सं वत्सम् अभरन् भासौ अस्याः (3), ताभिः शमीभिः
अमृतत्वम् आशुः (4)

⁵ ज्येष्ठ आह चमसा द्वा करेति (1), कनीयान् त्रीन् कृण्वाम इत्याह (2),
कनिष्ठ आह चतुरः करेति (3), त्वष्ट ऋभवः तत् पनयद् वचो वः (4)

[Tvaṣṭri, the framer of things, had given man originally only a single bowl (*chamasa*), the physical consciousness, the physical body in which to offer the delight of existence to the gods. The Ṛbhus, the powers of luminous knowledge begin with the work done by Tvaṣṭri. They make that one *chamasa* fourfold step by step. They obtain the necessary powers from the planes of existence, subtle and higher than the physical earth. Thus the first vessel is the material body. When that itself is made fourfold, the other three come to be fashioned. They are the vital body (*prāṇamayam*), the mental body (*manomayam*) and the causal body (*karāṇātmakam sharīram*), which is the origin of all the three (*trayāṇām api mūlam*). (KS)]

4.33.6: The human Ṛbhus spoke the truth (1). By what they had done, they attained that condition (of the four-fold body) in accordance with their self-law (2). Looking at the shining four-fold bowl as if it were an offering (3), Tvaṣṭri was satisfied (or happy) (4).⁶

[*jagmuḥ*: attained; *ahēva*: *ahā-iva*: as if an offering;]

4.33.7: The Ṛbhus, ascend (to the house of Sun) where they live as guests in the unconcealed splendour (of his truth) (2). Ṛbhus slumber there for twelve days (1,3). They rendered the worlds happy (4). Bringing the streams of the truth (5), they made the growths of earth spring up, in the desert-like places in the low region by the waters (6).⁷

[*raṇan*: ascend;]

4.33.8: They constructed the swiftly moving car based on good wheels (1), and the cow of the universal forms and universal impetus of movements (2). May the Ṛbhus fashion for us the felicities (3). They are perfect in their works, have skilful hands and offer perfect protection (4).⁸

⁶ सत्यमूचुः नरं (1), एवा हि चक्रुः अनु स्वधाम् ऋभवो जग्मुः एताम् (2), विभ्राजमानान् चमसान् अहेव (3), अवेनत् त्वष्ट्रो चतुरो ददृशान् (4)
⁷ द्वादश द्यून् (1), यत् गौह्यस्य आतिथ्ये रणेन् (2), ऋभवः ससन्तः (3), सुक्षेत्रा अकृण्वन् (4), अनयन्त सिन्धून् (5), धन्व आतिष्ठन् ओषधीः निम्नम् आपः (6)

⁸ रथं ये चक्रुः सुवृत्तं नरेष्ठां (1), ये धेनुं विश्वजुवं विश्वरूपाम् (2), त आ तक्षन्तु ऋभवो रयिं नः (3), स्ववसः स्वपसः सुहस्ताः (4)

[*suṽrtā*: swiftly moving, (10.70.3), *juvam*: impetus; hastening impulsion, (1.140.4);

nareshthām: standing on good wheels (S);

svapasa: perfect in works; *svavasa*: perfect protection;]

4.33.9: The gods were pleased by their works (1), which were luminous both in their mental power and the will-power (2). Vāja became the doer of perfect actions for gods (3), Ṛbhukṣhā for Indra, and Vibhvā for Varuṇa (4).⁹

4.33.10: O Ṛbhus, you made the horses joyful by your power of intelligence and your utterances (1). You made the horses of Indra to be perfectly yoked (2). O Ṛbhus, establish in us the riches and felicities which are nourishing (3), just as well-wishing friends do (4).¹⁰

4.33.11: May you establish the joy in this Soma-drink of the morning (and its associated activities) (1). This Soma is the result of your effort and not given only because of the friendship of gods (2). O Ṛbhus, certainly you will establish (3,5), the riches (felicities) in us at the time of the third pressing of Soma (4).¹¹

34. Ṛbhus

Riṣhi: Vāmadevaḥ Gautamaḥ

4.34.1: Come in front of yajna

4.34.2: Speed the felicities to us

4.34.3: Yajna is like a human being

4.34.4: Give ecstasy to giver

4.34.5: Great leaders

⁹ अपो हि एषाम् अर्जुषन्त देवा (1), अभि क्रत्वा मनसा दीध्यानाः (2), वाजो देवानाम् अभवत् सुकर्मा (3), इन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा (4)
¹⁰ ये हरी मेधया उक्था मर्दन्त (1), इन्द्राय चक्रुः सुयुजा ये अश्वा (2), ते रायस्पोषं द्रविणानि अस्मे धत्त क्रभवः (3), क्षेमयन्तो न मित्रम् (4)
¹¹ इद अहः पीतिम् उत वो मर्दं धुः (1), न क्रते श्रान्तस्य सख्याय देवाः (2), ते नूनमस्मे क्रभवो (3), वसूनि तृतीयै अस्मिन् सर्वने (4), दधात (5)

4.34.6: Invoked with surrender**4.34.7: Divine timings****4.34.8: They are of one mind with Savitar****4.34.9: Separated earth and heaven****4.34.10: Full of dwellings and riches****4.34.11: Do not go away****[Metre: Triṣṭup (11, 4)]**

4.34.1: May Ṛbhu, Vibhvā, Vāja, and Indra (1), come in front to our yajña to establish the ecstasy in us (2). The goddess of understanding (Dhishāṇa) has established in us the morning drink of Soma-delight (3). The joy (of this drink) has joined us (4).¹

4.34.2: O Ṛbhus, knowing your divine birth (1), may you rejoice in the ecstasy of plenitude and in the seasons (in the order and time of the yajña) (2). May the joy (of Soma) unite with us; also may goddess Puramdhi unite with us (3). May you speed towards us the felicities along with the strength of hero-keepers (4).²

4.34.3: O Ṛbhus, this yajña has been completed (1), O luminous ones, you have established this yajña as if it is a human being (2). May you accept (or rejoice in) (in this yajña) in front (3). O Ṛbhus (*vājāḥ*), you all are supreme (4).³

[Line 2 (alt.): you established the yajña as Manu did;
agriyam: the supreme, (6.16.48)]

4.34.4: O leaders, for the worshipping mortal and giver (2), may you found the ecstasy at this time (1). O Vāja and Ṛbhu, I present you (3), the powerful Soma of the third pressing for your drink and rejoicing (4).⁴

¹ ऋभुः बिभ्वा वाज इन्द्रो (1), नो अच्छ इमं यज्ञं रत्नधेया उप यात (2),
इदा हि वो धिषणा देवी अह्नाम् अर्धात् पीतिं (3), सं मदा अगमता वः (4)

² बिदानासो जन्मनो (1), वाजरत्ना उत ऋतुभिः ऋभवो मादयध्वम् (2),
सं वो मदा अगमत सं पुरंधिः (3), सुवीराम् अस्मे रयिम् आ ईरयध्वम् (4)

³ अयं वो यज्ञं ऋभवो अकारि (1), यमा मनुष्वत् प्रदिवो दधिध्वे (2),
प्र वो अच्छा जुजुषाणासो अस्थुः (3), अभूत विश्वे अग्रिया उत वाजाः (4)

⁴ अभूदु वो विधते रत्नधेयम् इदा (1), नरो दाशुषे मर्त्याय (2),
पिबंत वाजा ऋभवो ददे वो (3), महिं तृतीयं सर्वनं मदाय (4)

[*ratnadheyāya*: for the founding of ecstasy (4.13.1);
ratna: ecstasy;]

4.34.5: O great leaders who are praised by us, and who are the riches (felicities) (2), come to us, O Vāja and R̥bhukṣha (1). These Soma-drinks of the day which satisfy (our) desires come to you (3), like new-born calves to the stalls (4).⁵

[*abhipitve*: that which grants the desires, (S, 4.16.1);
pītayaḥ: drinks of Soma]

4.34.6: O sons of strength, come to this yajña (1), you are invoked with prostrations of surrender (2). O seers of one mind, associates of Indra, who are with him (Indra) (3,5), may you drink the sweet-Soma which establishes the ecstasy (4).⁶

4.34.7: O Indra, who takes common pleasure with Varuṇa, may you drink the Soma (1). (Drink) with the Maruts who take common pleasure and have joy in the word (2). (Drink) with those gods who are first to drink Soma and those connected with divine timings (*rtu*) (3). (Drink with those) who take common pleasure, who establish ecstasy along with the wives of gods (4).⁷

[*girvaṇaḥ*: those who have joy in the word, (2.6.3)]

4.34.8: O R̥bhus, of one mind with the Ādityās (1). (You are) of one mind with the mountains (3). (You are) of one mind with the divine Savitar (4). (You are) of one mind with the rivers and the givers of ecstasy (5). May you rejoice (with all of them) (2).⁸

⁵ आ वाजा यात उप न ऋभुक्षा (1), महो नरो द्रविणसो गृणानाः (2),
 आ वः पीतयो अभिपित्वे अहाम् इमा (3), अस्तं नवस्वं इव गमन् (4)

⁶ आ नपातः शवसो यातन उप इमं यज्ञं (1), नमसा हूयमानाः (2),
 सजोषसः सूरयो यस्य च स्थ (3), मध्वः पात रत्नधा (4), इन्द्रवन्तः (5)

⁷ सजोषा इन्द्र वरुणेन सोमं (1), सजोषाः पाहि गिर्वणो मरुद्भिः (2),
 अग्रेपाभिः ऋतुपाभिः सजोषाग्राः (3), पत्नीभी रत्नधाभिः सजोषाः (4)

⁸ सजोषस आदित्यैः (1), मादयध्वं (2), सजोषस ऋभवः पर्वतेभिः (3),
 सजोषसो दैव्येना सवित्रा (4), सजोषसः सिन्धुभी रत्नधेभिः (5)

[*sajoshasah*: of one mind, (8.23.18, 5.21.3); taking a common pleasure (3.20.1);

parvata: mountain of existence with several tiers]

4.34.9: O Ṛbhus, you have gratified Ashvins and the (ancient) fathers (1). You have fashioned the cow with your increasings and you have assisted the life-energies (2). You made the armour (for the gods) and separated the earth and heaven (3). O pervading everywhere, O leaders, you grant us sons (4).⁹

[*svapatyāni*: *su* + *apatyāni*: rich with sons (3.3.7); right birth of son, (4.2.11); *amsatrā*: armour (S);]

4.34.10: They (the receivers of your givings) are full of ray-cows, full of plenitude, the strength of heroes (1). You are full of dwellings and you possess of much store of riches (3). You establish the felicities (in all) (2). O Ṛbhus, you rejoice drinking the (Soma) first (4). You establish in us (all the felicities and riches) (5). They (the receivers) voice your giving (6).¹⁰

[*purukṣhuḥ*: possessor of much store of riches;

vasu: riches; dwellings]

4.34.11: O Ṛbhus, do not go away; do not leave us dissatisfied (1). May you be honoured at this sacrifice (2). May you rejoice with Indra, with Maruts (3), and with all the brilliant gods who found the ecstasy (in man) (4).¹¹

[*na atīṛṣhām*: not with dissatisfaction or thirsting (S); (occurs once); *aniḥshasta*: one without reproach (S), (occurs once)]

⁹ ये अश्विना ये पितरा (1), य ऊती धेनुं ततश्चुः ऋभवो ये अश्वा (2),

ये अंसत्रा य ऋधक् रोदसी (3), ये बिभ्वो नरः स्वपत्यानि चक्रुः (4)

¹⁰ ये गोमन्तं वार्जवन्तं सुवीरं (1), रयिं धत्थ (2), वसुमन्तं पुरुक्षुम् (3),

ते अंग्रेषा ऋभवो मन्दसाना (4), अस्मे धत्त ये (5), च रातिं गृणन्ति (6)

¹¹ न अपि अभूत न वो अतीतृषाम् (1), अनिःशस्ता ऋभवो यज्ञे अस्मिन्

(2), समिन्द्रेण मदथ सं मरुद्भिः (3), सं राजभी रत्नधेयाय देवाः (4)

35. Rbhus

Riṣhi: Vāmadevaḥ Gautamaḥ

4.35.1: Rapturous Soma comes to you

4.35.2: Perfect works

4.35.3: Single bowl became fourfold

4.35.4: What is its essential nature

4.35.5: Bowl fit for drinking by gods

4.35.6: Yajamāna releases intense Soma

4.35.7: Friends of Indra

4.35.8: You have become gods by great deeds

4.35.9: Deities with skilful hands

[Metre: Triṣṭup (11,4)]

4.35.1: O Rbhus, sons of Sudhanvan, sons of strength (2), come here (1); do not go away (3). In this Soma-yajña (4), may the rapturous (Soma) come to you, after being accepted by Indra who gives the bliss (5).¹

4.35.2: May Rbhus, who give bliss, come here (1). There has been the drinking of the perfectly pressed Soma (2). The single bowl has been made four-fold (4), (by Rbhus) with their seeking for perfect works and the performance of great deeds (3).²

[*svapasyayā*: perfect works]

4.35.3: (O Rbhus), you have made the bowl four-fold (1). You have stated, 'O friend (Agni), instruct us (in this work)' (2). Hence you, Vāja (and other Rbhus), have gone on the path of immortality (3). O Rbhus, with dextrous hands, you have joined the company of gods (4).³

¹ इह उप यात (1), शवसो नपातः सौधन्वना ऋभवो (2), मापं भूत (3), अस्मिन् हि वः सर्वने (4), रत्नधेयं गमन्तु इन्द्रमनु वो मदासः (5)

² आगन् ऋभूणाम् इह रत्नधेयम् (1), अभूत् सोमस्य सुषुतस्य पीतिः (2), सुकृत्यया यत् स्वपस्यया चन् (3), एकं विचक्र चमसं चतुर्धा (4)

³ व्यकृणोत चमसं चतुर्धा (1), सखे वि शिक्ष इति अब्रवीत (2), अथैत वाजा अमृतस्य पन्थां (3), गणं देवानाम् ऋभवः सुहस्ताः (4)

4.35.4: What could be the essential nature of this bowl (1), so that you could make it fourfold by your seer-wisdom (2)? May the Soma be pressed and poured for rapture (3). May the Ṛbhus drink the honey-sweet Soma (4).⁴

[*mayah*: bliss, (8.39.4, 8.60.4); *kim svit*: what is it; *kāvyena*: seer-wisdom, wisdom of seers; *savanam*: Soma;]

4.35.5: By your powers, you have made the parents (heaven and earth) youthful (1). By your powers, you have made the bowl fit for drinking by the gods (2). O Ṛbhus, who are plentiful in bliss (5), for carrying Indra, you have fashioned (4), the steeds by your great power speedier than (arrows) from a bow (3).⁵

[*shachyā*: great power (of light and strength), puissance]

4.35.6: (O Ṛbhus) who are endowed with plenitude, in the Soma-yajña, for your bliss (2), (the yajamāna) releases (or pours) the intense Soma for drinking during the day which grants all desires (1). O Ṛbhus, for this person fashion the felicity endowed with the strength of heroes (3). You are joyful and shower the benefits (4).⁶

[*ahnām*: in the day, in the soul's day time, (5.76.2)]

4.35.7: (O Indra) with brilliant steeds, drink the Soma offered in the morning (1). The Soma released at the midday is only for you (2). O Indra, drink the Soma along with the Ṛbhus, who establish bliss in all (3), and who have become your friends by doing their excellent deeds (in all) (4).⁷

[*mādhyandina*: (offered) at midday;]

⁴ किं-मयः स्वित् चमस एष आस (1), यं काव्येन चतुरौ विचक्र (2), अथा सुनुध्वं सर्वान् मदाय (3), पात क्रभवो मधुनः सोम्यस्य (4)

⁵ शच्या अकर्त पितरा युवाना (1), शच्या अकर्त चमसं दैवपानम् (2), शच्या हरी धनुतरौ (3), अवतष्ट इन्द्रवाहौ (4), क्रभवो वाजरत्नाः (5)

⁶ यो वः सुनोति अभिपित्वे अह्ना तीव्रं (1), वाजासः सर्वान् मदाय (2), तस्मै रयिम् क्रभवः सर्ववीरमा तक्षत (3), वृषणो मन्दसानाः (4)

⁷ प्रातः सुतमपिबो हर्यश्च (1), माध्यंदिनं सर्वान् केवलं ते (2), सम् क्रभुभिः पिबस्व रत्नधेभिः (3), सखीन् यान् इन्द्र चकृषे सुकृत्या (4)

4.35.8: You have become gods by your great deeds (1). (Flying) like hawks you sit in the heaven (2). O sons of strength, establish bliss in all (3). O sons of Sudhanwan, you have become immortals (4).⁸

4.35.9: O (deities) with skilful hands, through your perfect works (2), you do the third preparation of Soma which establishes bliss (1). Drink completely with your Indra-powers (senses) the blissful Soma (4), which has been completely pressed, O R̥bhus (3).⁹

36. R̥bhus

Riṣhi: Vāmadevaḥ Gautamaḥ

4.36.1: Three-wheeled car born of the Word

4.36.2: Made the car by mind and thoughts

4.36.3: Rejuvenated aged parents

4.36.4: Freed the cow (Aditi) from the covering skin

4.36.5: Felicities of supreme inspiration

4.36.6: Becomes riṣhi by self-expression

4.36.7: Clear-discerning seers

4.36.8: Fashion for us human enjoyings and fertilising force

4.36.9: Great energy of inspiration

[Metre: 1-8, Jagatī (12, 4); 9, Triṣṭup (11, 4);]

4.36.1: The three-wheeled car traverses the worlds (2). It has no horses, no reins; it is born of the Word (or utterance) (1). Great was that declaration of your divine (power) (3), by which you nourish heaven and earth, O R̥bhus (1).¹

⁸ ये देवासो अभवता सुकृत्या (1), श्येना इवेत् अर्धि दिवि निषेद (2),
ते रत्नं धात शवसो नपातः (3), सौधन्वना अभवत अमृतांसः (4)

⁹ यत् तृतीयं सबनं रत्नधेयम् अकृणुध्वं (1), स्वपस्या सुहस्ताः (2),
तत् ऋभवः परिषिक्तं व एतत् (3), सं मदेभिः इन्द्रियेभिः पिबध्वम् (4)

¹ अनश्वो जातो अनभीशुः उक्थ्यो (1), रथः त्रिचक्रः परि वर्तते रजः (2),
महत् तद् वो देव्यस्य प्रवाचनं (3), द्याम् ऋभवः पृथिवीं यत् च पुष्यथ (4)

[Three-wheeled: the capacity to traverse the three realms of earth, life and mind]

4.36.2: O Vājā and Ṛbhu, we invoke you respectfully (4), to drink of this Soma-delight (3). O perfectly conscious, you made the car which is moving swiftly and undeviatingly (1), by the mind and repeated thoughts (*pari dhyayā*) (2).²

4.36.3: Therefore, O Vāja, Ṛbhu and others (1), was your greatness proclaimed amongst the gods (2). Your aged parents with infirmities (3), you fashioned them to be youthful again and moving (4).³

[*supravāchanam*: proclamation; commendation]

4.36.4: You have (made) the single bowl four-fold (1). By your thinkings, you have freed the cow from the (covering) skin (2). Hence you have obtained immortality from the gods (3). The inspired knowledge of Vāja and (other) Ṛbhus have to be uttered (4).⁴

[The cow in line 2 is the primal light, Aditi. Her son is *jīva*, the soul of man. He is separated from the mother in his consciousness. The cause is the enclosing skin, which is ignorance, a product of nature. With the skin, the power of ignorance, she is a power of lower nature. By removing the skin, the son gets access to the mother. Aditi the earth-power now comes into her own functioning as Aditi, the infinite consciousness, with the removal of the cover of ignorance (KS, vol. 6). See (4.33.4). The removal of the covering of lower nature on Aditi is explained in (4.18) in a different way.

ariṇāt: released, (3.3.11);]

² रथं ये चक्रुः सुवृतं सुचेतसो अविह्वरन्तं (1), मनसः परि ध्याया (2), तान् ऊ नु अस्य सर्वनस्य पीतय (3), आ वो वाजा ऋभवो वेदयामसि (4)

³ तद् वो वाजा ऋभवः (1), सुप्रवाचनं देवेषु विभ्वो अभवत् महित्वनम् (2), जिह्वी यत्सन्ता पितरां सना-जुरा (3), पुनः युवाना चरथाय तक्षथ (4)

⁴ एकं वि चक्र चमसं चतुर्वयं (1), निः चर्मणो गाम् अरिणीत धीतिभिः (2), अथा देवेषु अमृतत्वम् आनश (3), श्रुष्टी वाजा ऋभवः तद् व उक्थ्यम् (4)

4.36.5: May the Ṛbhus give us the felicities of the supreme inspiration (1). It is made by those leaders with the plenitude of inspired knowledge (2). It is fashioned by Vibhu (3). It is declared in the abodes of knowledge (4). The all-seeing gods have protected (or increased) it (5).⁵

[*vicharṣhaṇi*: all-seeing, (3.10.1)]

4.36.6: He whom Vāja and Vibhvān, the Ṛbhus foster (5), he becomes full of plenitude and strength for the labour (1). He becomes a rishi by power of self-expression (2). He becomes a hero and a smiter, hard to pierce in battles (3). He holds in himself increase of bliss and entire energy (4).⁶

[*vachasyayā*: self-expression]

4.36.7: You have a most beautiful form which has to be seen (1). O Vāja and Ṛbhu, this is our affirming laud; you take pleasure in it (2), for you are seers and thinkers, clear-discerning (3). As such with this thought (of our soul), we declare to you our knowledge (4).⁷

[*brahma, brahmaṇā*: soul-thought]

4.36.8: You in your knowledge move about in our thoughts (1). O Ṛbhus, fashion for us (5), all human enjoyings (2), luminous plenitude and fertilising force (3), and supreme felicity (4).⁸

[*dhishaṇābhyah*: (our) thoughts;

vidvāmsaḥ: knowers, you in your knowledge;]

⁵ ऋभुतो रयिः प्रथम-श्रवस्तमो (1), वाजश्रुतासो यम् अजीजनन् नरः (2), विभ्वतष्टो (3), विदथेषु प्रवाच्यो (4), यं देवासो अबन्धा स विचर्षणिः (5)

⁶ स वाजी अर्वा (1), स ऋषिः वचस्यया (2), स शूरो अस्ता पृतनासु दुष्टरः (3), स रायस्पोषं स सुवीर्यं दधे (4), यं वाजो विभ्वान् ऋभवो यम् आर्विषुः (5)

⁷ श्रेष्ठं वः पेशो अधि धायि दर्शितं (1), स्तोमौ वाजा ऋभवः तं जुजुष्टन (2), धीरांसो हि ष्ठा कवयो विपश्चितः (3), तान् व एना ब्रह्मणा वेदयामसि (4)

⁸ यूयम् अस्मभ्यं धिषणाभ्यः परि विद्वांसो (1), विश्वा नर्याणि भोजना (2), द्युमन्तं वाजं वृषशुष्मम् (3), उत्तमम् आ नो रयिम् (4), ऋभवः तक्षता वयः (5)

4.36.9: In your delight, fashion for us here (2,4), progeny, felicity (1), and a great energy of inspiration here (3). O Ṛbhus, give to us that richly varied plenitude (6), by which we shall awaken in our consciousness to things beyond ordinary persons (5).⁹

[Ṛbhus are called to the sacrifice to fashion for man the things of immortality even as they fashioned them for themselves.

Translation of verses 6-9 based on (SA)]

37. Ṛbhus

Riṣhi: Vāmadevaḥ Gautamaḥ

4.37.1: You come and uphold the yajna

4.37.2: Soma robed in light and perfect

4.37.3: We offer you Soma as if to Manu

4.37.4: Supreme Soma is for your rejoicing

4.37.5: Ṛbhus are always giving

4.37.6: The mortal wins purities and is a strong worker

4.37.7: Our seers go beyond all regions

4.37.8: Manifold riches with life-energies are given

[Metre: 1-4, Triṣṭup (11,4); 5-8, Anuṣṭup (8,4);]

4.37.1: O Gods, Vāja and Ṛbhukṣhā, to the sacrifice (pilgrim-rite) (1), may you come by the paths which are traversed by the gods (2). O Blissful (deities), for attaining the bright days (of inner illumination) (4), you uphold the yajña among the peoples, the progeny of Manu (3).¹

4.37.2: May these yajnas (or Soma) be pleasurable to your hearts and minds (1). May (the Soma), robed in light, enter all now (2). May the pressed Soma which is perfect flow towards you (3). May the drinks of Soma cause joy in you, (increasing) your discernment and your will-power (4).²

⁹ इह प्रजाम् इह रयिं (1), रराणा इह (2), श्रवो वीरवत् (3), तक्षता नः (4), येन वयं चितयेम अति अन्यान् (5), तं वाजं चित्रम् ऋभवो ददा नः (6)

¹ उप नो वाजा अध्वरम् ऋभुक्षा देवा (1), यात पथिभिः देवयानैः (2), यथा यज्ञं मनुषो विक्षु आसु दधिध्वे (3), रण्वाः सुदिनेषु अह्नाम् (4)

² ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो (1), अद्य घृतनिर्णिजो गुः (2), प्र वः सुतासो हरयन्त पूर्णाः (3), क्रत्वे दक्षाय हर्षयन्त पीताः (4)

[*ghṛta-nirṇik*: robed in light, (3.27.5), (10.122.2)]

4.37.3: O Vāja and Ṛbhukṣhaṇa, just as you accept the affirming laud (*stoma*) (2), may you (accept) the Soma given at the third pressing which is pleasing to the gods (1). We offer the Soma to you as if to Manu, in the midst of people at the higher levels (of consciousness) (3), and offer also to the vast gods with you (4).³

[*uparāsu*: on the upper level, (1.127.5)]

4.37.4: O Ṛbhus, possessors of great riches (3), you have bright cars drawn by strong horses (1), and you are strong-chinned (2). O sons of Indra and sons of strength (4), this supreme (Soma) has manifested for your rejoicing (5).⁴

[*ayah*: iron, strong; *sunīṣhkāḥ*: great or valuable riches;

cheti: to manifest, to wake to knowledge, (3.12.9);

vājinaḥ: Vāja and other Ṛbhus; *agriyam*: the supreme, (6.16.48)]

4.37.5: We invoke Ṛbhu and Ṛbhukṣhaṇa who are close to Indra (1,3), who are plentiful in riches (felicities), most full of strengths and our ally (2). They are always giving and have the horses of swiftness (4).⁵

[*yujam*: our ally, (5.20.1);

vājintamāya: the most full of the plenitude, (10.115.6)

rayim: that richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being.]

4.37.6: O Ṛbhus, that mortal whom you and Indra increase (1), he controls his thoughts (2). He wins purities and is a strong worker (3).⁶

³ त्रि उदायं देवहितं यथा वः (1), स्तोमो वाजा ऋभुक्षणो ददे वः (2),

जुह्वे मनुष्वत् उपरासु विक्षु युष्मे (3), सचा बृहत्-दिवेषु सोमम् (4)

⁴ पीवो अश्वाः शुचत् रथा हि (1), भूता अयःशिप्रा (2), वाजिनः सुनिष्काः (3), इन्द्रस्य सूनो शवसो नपातो (4), अनु वः चेति अग्रियं मदाय (5)

⁵ ऋभुम् ऋभुक्षणो (1), रयिं वाजै वाजिन्तमं युजम् (2), इन्द्रस्वन्तं हवामहे (3), सदासार्तमम् अश्विनम् (4)

⁶ स इत् ऋभवो यम् अवय यूयम् इन्द्रश्च मर्त्यम् (1), स धीभिः अस्तु सनिता (2), मेधसाता सो अर्वाता (3)

[*sanitā*: conqueror (8.19.9); saviour (1.36.13);

arvata: strong worker; *medhasātau*: winning of purity, (8.71.5, 8.103.3); for getting the sacrifices, (8.40.2);]

4.37.7: O Vājas, Ribhukṣhaṇa, direct us in the way to sacrifice (1). Our luminous seers praised by us (2), are able to break through all regions and go beyond (3).⁷

[Line 3: also in (5.10.6) with same meaning;

ashāḥ: regions or the heavens of mental existence. They have to be embraced in our consciousness and overpassed.]

4.37.8: O Vāja, Ribhukṣhaṇa, Indra and Ashvins (1), you command that the manifold riches with steeds (life energies) be given to us and all persons for their enrichment (2).⁸

[*maghattaye*: for getting the plenty, (10.156.2), enrichment;

sam ā shasta: command; *puru*: manifold;

charṣhaṇibhyaḥ: seeing men, (6.2.2), (4.2.13), peoples, (4.7.4)]

38. Dadhikrāvan Horse (Mantrās 2-10)

Riṣi: Vāmadevaḥ Gautamaḥ

4.38.1: Trasadasyu king

4.38.2: Dadhikrā

4.38.3: Like a hero eager for war

4.38.4: He understands that in the abodes of knowledge

4.38.5: People call him to obtain inspired knowledge (*shravaḥ*)

4.38.6: Supreme in his movements

4.38.7: Throws dust playfully

4.38.8: Terrible and irresistible

4.38.9: It accomplishes the desires of strivers

4.38.10: He has overspread five peoples

[Metre: Triṣṭup (11, 4)]

⁷ वि नो वाजा ऋभुक्षणः पथः चिन्तन् यष्टवे (1),

अस्मभ्यं सूरयः स्तुता (2), विश्वा आशाः तरीषणिं (3)

⁸ तं नो वाजा ऋभुक्षण इन्द्र नासत्या (1),

रयिम् सम् अश्वं चर्षणिभ्य आ पुरु शंस्त मघत्तये (2)

4.38.1: (The king) Trasadasyu has gifted riches to many persons (2). He, the generous giver, has them by your grace (1). You have given him fields and pastures (3), and a fierce weapon to overcome the dasyu-foes (4).¹

[Trasadasyu is mentioned in sūkta (4.42) also. 'You' in line 3 or 'your' in line 1 refers to 'Heaven and Earth';

nitoshe: giver, gift;

urvarāsa: fertile lands, (1.127.6), progeny (S);

kṣhetrasā: fields (5.2.3, 5.2.4); fertile lands full of our labour, (1.127.6); horses (S);

Dadhikrāvan Sūktās: (38.2-38.10, 39, 40)

[Dadhikrāvan is Agni in the form of Vedic horse. It is the symbol of the divine will, the force of conscious energy, taking possession of the nervous vitality. He takes the place of Vāyu when there is the question of the divine action on the life-force. The phrase, 'dadhikrām-agnim' is in (3.20.5), indicating his connection to Agni.

He is envisaged as a divine horse rushing towards the higher planes of consciousness. The word is derived from *dadhat*, 'to bear' and *krāma*, 'to move or climb', i.e., the horse that moves and ascends carrying someone else. He moves everywhere burning the unnecessary elements and converting them into higher values. There is an excellent description of Dadhikrāvaṇ also in (7.41.6), (7.44) and (1.163).]

4.38.2: (O Heaven and Earth), you two have given us the steed of swiftmess Dadhikra, the repeller of many foes (1). It drags all beings (2). It is swift, straight-going, has winged-powers and is eater of the streaming honey (3). It destroys enemies (*arya*) like a hero-prince (4).²

[*pruṣhita-psavaḥ*: horse which eats the streaming honey, (5.75.6);

Line 2: *vishva-kṛṣṭayaḥ* (alt.): universal in all the peoples, (3.26.5), (1.59.7);

¹ उतो हि वां दात्रा सन्ति पूर्वा (1), या पूरुभ्यः त्रसदंस्युः नितोशो (2),
क्षेत्रासां ददधुः उर्वरासां (3), घनं दस्युभ्यो अभिभूतिम् उग्रम् (4)

² उत वाजिनं पुरुनिष्पिध्वानं दधिक्राम् उ ददधुः (1), विश्वकृष्टिम् (2),
ऋजिप्यं श्येनं प्रुषितप्सुम् आशुं (3), चर्कृत्यम् अर्यो नृपतिं न शूरम् (4)

āshum: swift; *charkṛtyam*: he who cuts (S); *vājinam*: steed of swiftness, (5.6.3)]

4.38.3: All men, rejoicing, gladden him (2), who rushes everywhere like (waters) flowing down a slope (1). Springing with his feet like a hero eager for war (3), moving in a car, he blows away (everything) like a wind (4).³

[*grdhyantam*: springing to cover all directions (S), (occurs once); *grdhnū*: hungry to seize, (1.70.6); *madat*: gladden (him)]

4.38.4: Being victorious in battles he moves (2), amidst a mingled multitude of foes (1), going towards the Ray-cows (3). His vigour is manifest, understands what is in the abodes of knowledge (4). He goes across the foes of the labouring yajamāna (5).⁴

[*āpaḥ*: labouring; *gadhyā*: mingled; *apasa*: at work, (1.71.3), (3.12.7); *sanutara*: victorious; *sanutrīḥ*: conquering, (10.7.4); *vidathā*: abodes of knowledge;]

4.38.5: The peoples call him in the (inner) battles (2), for obtaining inspired knowledge and a herd of ray-cows (mental knowledge) in front (4). (They call him) like a thief who has stolen clothes (1), or like a hungry hawk pouncing down (upon the prey) (3).⁵

[*ayamānam*: pouring; *nīchā*: (lying) low, down, (4.4.4, 6.8.5)]

4.38.6: He rushes in various directions with the rows of chariots (2), becoming supreme in all his movements amidst the (enemy) armies (life-forces) (1). Giving joy like ladies with flowers (3), he raises the dust and chomps the reins (4).⁶

[*shubhva*: *subhvā*: giving joy (S); *kirāṇa*: reins (S);]

³ यं सीमनु प्रवतैव द्रवन्तं (1), विश्वः पूरुः मदति हर्षमाणः (2),
पृङ्भिः गृध्यन्तं मेघयुं न शूरं (3), रथतुरं वार्तमिव ध्रजन्तम् (4)

⁴ यः स्म आरुन्धानो गध्यां (1), समत्सु सनुतरः चरति (2), गोषु गच्छन् (3),
आविः ऋजीको विदथा निचिक्यत् (4), तिरो अरतिं परि आप आयोः (5)

⁵ उत स्म एनं बस्त्रमथिं न तायुम् (1), अनु क्रोशन्ति क्षितयो भरैषु (2),
नीचा अयमानं जसुरिं न श्येनं (3), श्रवः च अच्छां पशुमत् चं यूथम् (4)

⁶ उत स्म असु प्रथमः सरिष्यन् (1), नि बैवेति श्रेणिभी रथानाम् (2),
स्रजं कृण्वानो जन्यो न शुभ्वा (3), रेणुं रेरिहत् किरणं ददश्चान् (4)

4.38.7: The swift steed, irresistible, possessor of truth (1), serves in the battles with its body (limbs) (2). Rushing swiftly on the swift foes in a straight way (3), (playfully) throws the dust on its eye brows as if decorating (4).⁷

[*ṛñjan*: decorating, (1.95.7); *sahuri*: irresistible;]

4.38.8: Alarmed are the opposing (demonic) foes (2), (who are facing) him standing formidable like a brilliant thunderbolt (1). Even if a thousand (foes) are battling around him (3), he is terrible and irresistible, manifesting (his own strength) (4).⁸

[*ṛghāyataḥ*: standing formidable, (10.113.6);

durvartuḥ: irresistible, (6.6.5); *ṛñjan*: manifesting (his strength)]

4.38.9: The peoples praise (1), the victorious steed with its power of swiftly overcoming foes and which accomplishes the desires of the strivers (2). Those who have followed him in battles say (3), 'Dadhikra with his thousands has gone forth against (the foe)' (4).⁹

[*āshoḥ*: swift; *kṛṣṭiprāḥ*: strivers;]

4.38.10: Dadhikrā with his glory has overspread (*tatāna*) the five peoples (or strivers) (1), as the sun overspreads the water with his light (2). May the strong steed, winning a hundred, a thousand (3), fill with honey these words of ours (4).¹⁰

[Also in TS (1.5.11.12); *tatāna*: overspread;]

⁷ उत स्य वाजी सहुरिः क्रतावा (1), शुश्रूषमाणः तन्वां समर्ये (2),
तुरं यतीषुं तुरयन् क्रजिप्यो (3), अधि भुवोः किरते रेणुम् क्रञ्जन् (4)

⁸ उत स्म अस्य तन्यतोः इव द्योः क्रंघायतो (1), अभियुजौ भयन्ते (2),
यदा सहस्रमभि षीम् अयौधीद् (3), दुर्वर्तुः स्मा भवति भीम क्रञ्जन् (4)

⁹ उत स्म अस्य पनयन्ति जनां (1), जूतिं कृष्टिप्रो अभिभूतिम् आशोः (2),
उत एनम् आहुः समिथे विन्यन्तः (3), परां दधिक्रा अंसरत् सहस्रैः (4)

¹⁰ आ दधिक्राः शर्वसा पञ्च कृष्टीः (1), सूर्य इव ज्योतिषा अपः तंतान (2),
सहस्रसाः शतसा वाजि अर्वा (3), पूणक्तु मध्वा सम् इमा वचांसि (4)

39. Dadhikrāvan

Riṣhi: Vāmadevaḥ Gautamaḥ

4.39.1: We must do his work

4.39.2: Luminous like Agni

4.39.3: Aditi makes him sinless

4.39.4: Grants impulsions, strength and light

4.39.5: Mitra and Varuṇa

4.39.6: Lengthens life-span

[Metre: 1-5, Triṣṭup (11,4); 6, Anuṣṭup (8,4)]

4.39.1: We laud the swift Dadhikra (1), whose work we must do in the heaven and earth (2). May the rising dawns speed me on the path (3), and carry me beyond all evils (4).¹

[*charkirāma* and *uṣhasaḥ sūdayanti* are also in (4.40.1).

Line 4 is in many mantrās.]

4.39.2: The mighty steed is he, whose work we must do (1). Dadhikrāvan fulfils (our desires) by his will (2). He is the showerer of benefits desired by many (3). O Mitra and Varuṇa, you have given him, the protector (5), who is luminous like Agni, for the benefit of many (4).²

[*kratuprā*: fulfiller (of our desires) by his will; *taturi*: protector (S)]

4.39.3: The (worshipper) performs (the worship) of his steed Dadhikrāvan (1), with the kindling of the Agni and the raising of the dawn (2). (May the worshipper) be rendered free of sin by Aditi (3). May Mitra and Varuṇa who are of one mind (do likewise) (4).³

¹ आशुं दधि॒क्रां तमु॒ नु ष्ट॑वाम (1), दि॒वस्पृ॑थि॒व्या उ॒त च॑र्कि॒राम॑ (2),
उ॒च्छन्तीः॑ माम् उ॒षसः॑ सू॒दय॑न्तु (3), अति॑ वि॒श्वानि॑ दुरि॒तानि॑ पर्षन् (4)

² म॒हः च॑र्क॒र्मि अ॒र्वतः॑ (1), क्रतु॑प्रा दधि॒क्राव्णः॑ (2), पु॒रुवार॑स्य वृ॒ष्णः (3),
यं पू॒रुभ्यो॑ दी॒दिवा॑सं न अ॒ग्निं (4), द॒दधुः॑ मि॒त्रावरु॑णा ततु॑रिम् (5)

³ यो अ॒श्वस्य॑ दधि॒क्राव्णो॑ अका॒रीत् (1), स॒मिद्धे॑ अ॒ग्रा उ॒षसो॑ व्यु॒ष्टौ (2),
अना॑गसं तम् अ॒दितिः॑ कृ॒णोतु॑ (3), स मि॒त्रेण॑ वरु॒णेना॑ स॒जोषाः॑ (4)

4.39.4: We meditate on the auspicious name of the life-power Dadhikrāvan (1,3). (He grants us) the impelling power, the strength and the vastness (or light) (2). We call Indra the bearer of thunderbolt (5), along with Agni, Mitra and Varuṇa for our welfare (4).⁴

[*amanmaḥi*: to meditate on, (1.30.21);

iṣha: impelling power; *ūrjaḥ*: strength;]

4.39.5: May those who are preparing for battle and those who are proceeding to sacrifice (2), the two (groups), invoke him (Dadhikrā) as if he were Indra (1). Mitra and Varuṇa have given us the horse (4), Dadhikra, as an impelling force for mortals (3).⁵

4.39.6: I form and worship within me Dadhikrāvaṇ Agni (1), who is victorious, mighty and swift and pervades everywhere (2). May he endow our bodies with all perfect felicities (3). May he lengthen our life-span (4).⁶

[This verse is used in the popular *sandhyā* prayers. Also in TS (1.5.11.11). Line 4: occurs in (1.25.12) addressed to (Varuṇa), and in (1.186.1) (Vāta).

jīṣṇo: victorious; *vājinaḥ*: mighty; *ashvasya*: pervades everywhere; *surabhi*: perfect felicities; *mukha*: bodies]

⁴ दधि॒क्राव॑णं (1), इ॒ष ऊ॒र्जो म॒हो यत् (2), अम॑न्महि म॒रुतां॑ नाम॒ भ॒द्रम् (3), स्व॒स्तये॑ वरु॑णं मि॒त्रम॒ग्निं (4), ह॒वाम॑ह॒ इन्द्रं॑ वज्र॒बाहु॑म् (5)

⁵ इन्द्र॑म् इ॒वत् उ॒भये॑ वि ह॒वन्त॑ (1), उ॒त् ई॒राणा॑ य॒ज्ञम् उ॒पप्र॑यन्तः (2), दधि॒क्रामु॑ सू॒देनं॑ म॒र्त्याय॑ (3), द॒दधुः॑ मि॒त्रावरु॑णा नो अ॒श्वम् (4)

⁶ दधि॒क्राव॑णो अ॒कारि॑षं (1), जि॒ष्णोः अ॒श्वस्य॑ वा॒जिनः॑ (2), सु॒रभि॑ नो मु॒खा क॒रत् (3), प्र ण॒ आयूँ॑षि ता॒रिष॑त् (4)

40. Dadhikrāvan and Hamsa

Riṣhi: Vāmadevaḥ Gautamaḥ

4.40.1: Agni is the victor

4.40.2: Abides in all activities

4.40.3: When he carries us beyond

4.40.4: He puts forth energy according to the will in the mind

4.40.5: Hamsa mantra (Perfection in all settings)

[Metre: 1, Triṣṭup (11, 4); 2-5, Jagatī (12, 4);]

4.40.1: Dadhikrāvan is he of whom now we must do the work (1). (For obtaining the powers) of the Waters and of the Dawn and the Sun and Bṛhaspati (3), and Agni, the pre-eminent and forceful, the Victor (4). May all the Dawns speed me on the path (2).¹

[*angirasa*: pre-eminent and forceful;]

4.40.2: May this Power of being who seeks the full-bringing and seeks the Light and who abides in all activity (1), turn into inspiration the impulsions of the Dawn (2). May he abide in their speed that carries us beyond (3). He is the truth in his running (4). Dadhikrāvan gallops and flies (5). He brings into being the impulsion, the abundant force, the heavenly light (*svar*) (6).²

[*duvanyasat*: resides in all activities]

4.40.3: When he runs, when he speeds in his passage (1), there is a wind that blows about him in his greed of the gallop, just (like the wind) on the wing of a bird (2). When he carries us beyond, there is the force about (the breast of) Dadhikravan (4), like that on the breast of the rushing eagle (3).³

¹ दधिक्राव्ण इदु नु चर्किराम् (1), विश्वा इत् माम् उषसः सूदयन्तु (2),
अपाम् अग्नेः उषसः सूर्यस्य बृहस्पतेः (3), आङ्गिरसस्य जिष्णोः (4)

² सत्त्वा भरिषो गविषो दुवन्यसत् (1), श्रवस्यात् इष उषसः (2),
तुरण्यसत् (3), सत्यो द्रवो (4), द्रवरः पतङ्गरो दधिक्रावा (5),
इषम् ऊर्जं स्वः जनत् (6)

³ उत स्मास्य द्रवतः तुरण्यतः (1), पर्णं न वेः अनुं वाति प्रगर्धिनः (2),
श्येनस्यैव ध्रजतो अङ्गसं (3), परि दधिक्राव्णः सहोर्जा तरित्रतः (4)

[Also in TS (1.7.8); *veḥ*: bird; *dhrajata*: rushing;
aṅkasam: breast; *pragardhinaḥ*: greed of eagle;]

4.40.4: For the abundance of his strength, he carries his impeller beyond (1). A rein binds his neck and a rein holds him about the chest and a rein is in his mouth (2). Dadhikravan puts forth his energy according to the will in the mind (3), and gallops along the turning of the path (4).⁴

[Also in TS (1.7.8); *aṅkāmsi*: turning of (S, SA); *phaṇa*: movements (S, SA)]

4.40.5: This is the **swan** that dwells in the purity (1), the lord of substance in the middle world (2), the invoking Priest whose seat is upon the altar (3), the guest in the gated house (4). He dwells in the Man, dwells in the great ones (5). He dwells in the Truth, he dwells in the supreme plane beyond (*vyoma*) (6). He is born of the Waters (*ap*), he is born of the Light (*go*), he is born of the Law (7). He is born of the Hill of Substance, he is the Law of the Truth (or the Truth-in-movement *ṛtam*) (7).⁵

[It is in TS (1.8.15), TS (4.2.11), VS (10.24), VS (12.14). Katha U. (5.2). Kaṭha U. (5.2) adds *bṛhat* at the end. Also in Mahānārāyaṇa U. (12.6).

hamsa is derived from *aham-saḥ* indicating that the individual *aham* and the Supreme One *saḥ* are one, i.e., the supreme reality simultaneously pervades everything in this universe. *vasu* in line 2 is *sutra-ātman* connecting the individual to the Supreme One (Shankara). For commentator Bhatta Bhāskara *hamsa* has the three meanings of soul, sun and chariot. For ritualists *atithi* is the Soma juice which is stored in the pot (*duroṇa*). All the words having the ritualist connotations like *vedi* (altar), *hotṛ* (invoker) have their

⁴ उत स्य वाजी क्षिपिणिं तुरण्यति (1), ग्रीवायां बद्धो अपिक्क्ष आसनिं (2), क्रतुं दधिक्रा अनु संतवीत्वत् (3), पथाम् अङ्गांसि अनु आपनीफणत् (4)

⁵ हुंसः शुचिषद् (1), वसुः अन्तरिक्षसत् (2), होता वेदिषत् (3), अतिथिः दुरोणसत् (4), नृषद् वरसत् (5), क्रतुसद् व्योमसत् (6), अब्जा गोजा क्रतुजा (7), अद्रिजा क्रतम् (8)

correspondences in our subtle body. The translation above is adapted from that of (SA). See also (4.45.4) where *hamsa* appears.

Although in common usage, *hamsa* denotes a swan, in religious literature it stands for the self, finite as well as infinite. The essence of this mantra follows the Iṣha U. (16), *yo asau puruṣhaḥ so aham asmi*', which identifies the self in man with the Self in the Sun.

All the epithets can be translated as referring to the visible Sun or to the various aspects in the outer yajña. For some details, see the commentary on Mahānārāyaṇa U. by Vimalananda, published by R.K. Math, mantra (12.6), p. 131.]

41. Indra and Varuṇa

Riṣhi: Vāmadevaḥ Gautamaḥ

4.41.1: Stoma and bliss

4.41.2: Mortal makes you his kinsman by friendship

4.41.3: You establish bliss in those who labour (at work)

4.41.4: Foe with sinful impulses

4.41.5: Grant us the milk of knowledge

4.41.6: Gods as our children (*toka*)

4.41.7: We elect you for friendship and love

4.41.8: Our words approach the deities

4.41.9: Persons in swift motion pray

4.41.10: New protections

4.41.11: May we be victors against hostiles

[Metre: Triṣṭup (11,4)]

4.41.1: O Indra and Varuṇa (1), by what affirming laud (*stoma*) may the giver of the offerings obtain bliss (2), such as that (given) by the immortal invoker (Agni) (3)? May our words of utterance touch your heart, O gods full of will-power (4). O Indra-Varuṇa, to you we offer the obeisance of surrender (5).¹

[*āpan*: obtain, win, (6.1.4)]

¹ इन्द्रा को बाँ वरुणा (1), सुस्रम् आप स्तोमो हविष्मान् (2), अमृतो न होता (3), यो बाँ हृदि क्रतुमान् अस्मत् उक्तः पस्पर्शत् (4), इन्द्रावरुणा नमस्वान् (5)

4.41.2: O Indra and Varuṇa (1), the mortal who has made you, gods, his kinsmen (2), with his pleasant offering through your friendship (3), with his pleasant offering he kills the inner demonic foes (4). (He kills) the enemies in battles (5). He becomes renowned by your great guardings (6).²

[*prayasvantaḥ*: having the pleasant offering, (6.16.37), (5.20.3);
avobhiḥ: guarding, (10.6.1); *āpī*: kinsmen]

4.41.3: O Indra and Varuṇa, you truly establish bliss generously (1), in those persons who labour (at their work) (2). You, rejoice in accepting the pressed Soma in friendship along with the satisfying gifts (4), offered in friendship, as friends do (3).³

[*ittha*: truly, (3.27.6); *shashamāna*: labouring, (4.2.9), (10.11.5);
suprayasa: in whom are the strong delights, (2.2.1); one with satisfying gifts, (6.11.4)]

4.41.4: O Fierce Indra and Varuṇa, you (hurled) (1), the bright, shining and most mighty (2), Vajra (thunderbolt) for killing (this foe) (3). (This foe) is with sinful impulses (4), he is the tearer of all and overcomes (all) (5). Grant us the strength (*ojas*) to overcome him (6).⁴

[*dabhīti*: overcomer, (1.112.23); *vrka*: tearer; *ugrā*: fierce;]

4.41.5: May these thoughts make Indra and Varuṇa conscious of us (1), just as the Bull does in the presence of cow (2). May these great Ray-cows grant us the thousand streams of milk (of knowledge) (3,5), just as (a cow) which has to gone to a pasture (4).⁵

[*duhīyat*: to be milked, to give;

pretārā: make them conscious, impel us;]

² इन्द्रा ह यो वरुणा (1), चक्र आपी देवौ मर्तः (2), सख्याय प्रयस्वान् (3), स हन्ति वृत्रा (4), समिधेषु शत्रून् (5), अवोभिः वा महद्भिः स प्र शृण्वे (6)

³ इन्द्रा ह रत्नं वरुणा धेष्टा इत्था (1), नृभ्यः शशमानेभ्यः ता (2), यदी सखाया सख्याय (3), सोमैः सुतेभिः सुप्रयसा मादयैते (4)

⁴ इन्द्रा युवं वरुणा (1), दिद्युम् अस्मिन् ओजिष्ठम् उग्रा (2), नि बंधिष्टं वज्रम् (3), यो नो दुरेवो (4), वृकतिः दुभीतिः (5), तस्मिन् मिमाथाम् अभिभूति ओजः (6)

⁵ इन्द्रा युवं वरुणा भूतम् अस्या धियः प्रेतारां (1), वृषभेवं धेनोः (2), सा नो दुहीयद् (3), यवसेव गृत्वी (4), सहस्रधारा पर्यसा मही गौः (5)

4.41.6: May the powerful Indra and Varuṇa be around us (3), with their protections for the destruction of foes (4). May we have gods as our children (*toka*), may we be placed (*hita*) among our progeny and amidst a fertile field of action (1). May we have the vision of Sun (for a long time), and the virilities of strength (2).⁶

4.41.7: Seeking light (we regard you) as our good kinsmen, powerful (2), and you have offered all around protection from ancient times (1). O heroes, we elect you for our friendship and love (3). You are bounteous givers; you give happiness like parents (4).⁷
[*gaviṣhaḥ*: *go-iṣhaḥ*: aspiring for knowledge, seeker of light, (4.13.2); *mamhiṣṭha*: generous givers, (8.19.36), (8.103.8); *prabhūti*: powerful, (3.19.3)]

4.41.8: With our thoughts, we seek the protection and plenitude (1). O great givers, we desire you, as soldiers desire a battle (2). Just as the rays of knowledge approach the glory and delight (Soma) (3), our words of praise and thinking approach Indra and Varuṇa (4).⁸
[*vājayantaḥ*: those who seek plenitude, (8.11.9); *yuvayūḥ*: desiring you; *gāvaḥ*: Rays of knowledge; animal cow makes no sense; *giraḥ*: words (of praise); *manīṣhāḥ*: thinking;]

4.41.9: These thoughts (of wisdom) of mine, approach Indra and Varuṇa (1), desiring the treasures (of felicities) (2), just as a servant seeks the riches (from his master) (3), just as those in swift motion pray for inspired knowledge (for their actions) (4).⁹
[*joṣhṭāra*: worker (S) (occurs once); *raghuyat*: in its speed, hastening, (4.5.9);]

⁶ तोके हिते तनय उर्वरासु (1), सूरौ दृशीके वृषणश्च पौंस्ये (2),
इन्द्रा नो अत्र वरुणा स्याताम् (3), अबोभिः दस्मा परितक्म्यायाम् (4)

⁷ युवाम् इत् हि अवसे पूव्याय परि (1), प्रभूती गविषः स्वापी (2),
वृणीमहे सख्याय प्रियाय शूरा (3), मंहिष्ठा पितरैव शंभू (4)

⁸ ता वां धियो अवसे वाजयन्तीः (1), आजिं न जग्मुः युवयूः सुदानू (2),
श्रिये न गाव उप सोमम् (3), अस्थुः इन्द्रं गिरो वरुणं मे मनीषाः (4)

⁹ इमा इन्द्रं वरुणं मे मनीषा अगमन् उप (1), द्रविणम् इच्छमानाः (2),
उपेमस्थुः जोष्टार इव वस्वो (3), रघ्वीः इव श्रवसो भिक्षमाणाः (4)

4.41.10: May we be the lords of permanent riches (2), having life-energies, powers of movement and nourishing energies of our own accord (1). May they who move with new protections (or powers of growth) (3), companion us with the *nīyut* steeds (of their car) and the riches (felicities) towards us (4).¹⁰

[*sachantām*: closely companion, (10.5.4); accompany, (3.13.2)]

4.41.11: May the vast Indra and Varuṇa, the conquerors of plenitude, come to us (2), with their vast protections (or growths) (1). May we be the victors against the hostiles (4), in the battles with the play of bright weapons (3).¹¹

[*bṛhantā*: vast;]

42. Trasadasyu, the half-god, Varuṇa, Indra

Riṣi: Trasadadyuḥ Paurukutsyaḥ

4.42.1: King of the doers of work

4.42.2: I am king Varuṇa

4.42.3: I speed the worlds like Tvaṣṭa

4.42.4: I possess truth and am son of Aditi

4.42.5: I, Indra, cause battle

4.42.6: My wrath

4.42.7: Ordainer of works

4.42.8: Seven riṣhis assist

4.42.9: Birth of Trasadasyu, the half-god

4.42.10: We become rapturous by giving offerings

[Metre: Triṣṭup (11, 4)]

[The seer of this sūkta is Trasadasyu. The mantrās 8 and 9 in (4.42) indicate his birth. (7.19.3) states that Trasadasyu is the son of the sage Purukutsa. Verse 8 indicates that Purukutsa belongs to the lineage of Durgaha. Trasadasyu is the half-god, man turned into

¹⁰ अर्धस्य त्मना रथ्यस्य पुष्टेः (1), नित्यस्य रायः पतयः स्याम (2),
ता चक्राणा ऊतिभिः नव्यसीभिः (3), अस्मत्रा रायौ न्युतः सचन्ताम् (4)

¹¹ आ नो बृहन्ता बृहतीभिः ऊ ती (1), इन्द्र यातं वरुण वाजसातौ (2),
यद् दिद्यवः पृतनासु प्रक्रीळान् (3), तस्य वां स्याम सनितारं आजेः (4)

Indra and Varuṇa type. (4.42.3) states, 'I am Indra, I am Varuṇa'. All the actions and epithets of these gods are attributed to Trasadasyu also. The gifts given by Trasadasyu is mentioned in (4.38.1) revealed to the seer Vāmadeva. The name Trasadasyu appears in eleven mantrās. Trasadasyu means the scatterer of the dividers (*dasyu*).

Note that the sūkta (5.27) in Maṇḍala 5 was also revealed to the ṛṣi of this sūkta. In this sūkta (5.27) dedicated to Agni the ṛṣi speaks of himself as the demi-god. The entire maṇḍala 5 has been translated with the spiritual interpretation by SAKSI.]

4.42.1: I am twofold in the kingdom of the might (1). The universal life and all immortals are ours (2). The gods unite me with the workings of the will of Varuṇa (3). With the covering of the supreme, I am the king of all the doers of work (or all people) (4).¹

[*upamasya*: of the supreme, (10.5.6);

vavre: covering, (5.19.1); *kṣhatriya*: of the might, (4.12.3)]

4.42.2: I am the king Varuṇa (1). The gods established first in me the great might (2). The gods unite me with the workings of the will of Varuṇa (3). With the covering of the supreme, I am the king of all the doers of work (or all people) (4).²

4.42.3: I am Indra, I am Varuṇa, I am those two in greatness (1). I am vast, profound, beautiful and am all the worlds (2). Like the (form-maker) Tvaṣṭā, I speed all the worlds, being a knower (3). I uphold heaven and earth (4).³

[Line 3, (alt.): 'I impel all the worlds';

airayata: speeds, (8.19.24); impels; *airayam*: occurs only once;]

¹ मम द्विता राष्ट्रं क्षत्रियस्य विश्वायोः (1), विश्वे अमृता यथा नः (2), क्रतुं सचन्ते वरुणस्य देवा (3), राजामि कृष्टेः उपमस्य वव्रेः (4)

² अहं राजा वरुणो (1), मह्यं तानि असुर्याणि प्रथमा धारयन्त (2), क्रतुं सचन्ते वरुणस्य देवा (3), राजामि कृष्टेः उपमस्य वव्रेः (4)

³ अहमिन्द्रो वरुणः ते महित्वा (1), उर्वी गभीरे रजसी सुमेकै (2), त्वष्टेव विश्वा भुवनानि विद्वान् समैरयं (3), रोदसी धारयं च (4)

4.42.4: I nourish the waters which pour (in their energies) (1). I have upheld the heaven as the abode of truth (2). I am the possessor of truth; by the truth, I am the son of Aditi (indivisible mother) (3). I extended wide the triple law of working (4).⁴

[*ukṣhamāna*: pouring, distributing, (2.2.4);

tridhātu: triple law of working, (7.5.4);

bhūma: worlds, (1.70.3), earth (1.65.2)]

4.42.5: Men with plenitude and good horses (invoke me) (1). Those on the path of battle invoke me (2). I, the opulent Indra, cause the battles (3). With the vigour for overcoming the foes, I raise the dust (preparing for battle) (4).⁵

[*vṛtā*: on the path, (6.1.3)]

4.42.6: I have done all these (deeds) (1). No one can face my divine and unsurpassed vigour (2). When the Soma and the utterances (of mantra) make me joyful (3), then both the worlds (heaven and earth) which are shoreless are alarmed (4).⁶

[*apāre*: shoreless, (3.1.14)]

4.42.7: All the worlds know you (1). O ordainer of works, proclaim the (greatness) of Varuṇa (2). You are known as the slayer of Vṛtrās (foes) (3). O Indra, you have released the rivers (to flow freely) on their way (4).⁷

[*ariṇāt*: released, (3.3.11)]

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- ⁴ अ॒हम॒पो अ॒पिन्व॒म उ॒क्षमा॑णा (1), धा॒रय॑ दि॒वं स॒देन॑ ऋ॒तस्य॑ (2),
 ऋ॒तेन॑ पु॒त्रो अ॒र्दिते॑: ऋ॒तावा॑ (3), उ॒त त्रि॒धातुं॑ प्रथ॒यद् वि॒ भूम् (4)
- ⁵ मां नरः॑ स्व॒श्वा वा॒जय॑न्तो (1), मां वृ॒ताः स॒मर॑णे ह॒वन्ते॑ (2), कृ॒णोमि॑
 आ॒जिं म॒घव॑ अ॒हमिन्द्र॑ (3), इ॒यमि॑ रे॒णुम् अ॒भिभू॑ति-ओ॒जाः (4)
- ⁶ अ॒हं ता॒ विश्वा॑ च॒करं॑ (1), न॒किः मा॒ दैव्यं॑ स॒हो वर॑ते अ॒प्रती॑तम् (2),
 यन्मा॑ सोमा॑सो म॒मद॑न् यदु॒क्त्वा (3), उ॒भे भ॑येते र॒जसी॑ अ॒पारे॑ (4)
- ⁷ वि॒दुष्टे॑ वि॒श्वा भु॑र्व॒नानि॑ (1), तस्य॑ ता प्र ब्र॒वीषि॑ वरु॒णाय॑ वे॒धः (2),
 त्वं वृ॒त्राणि॑ शृ॒ण्विषे॑ जघ॒न्वान् (3), त्वं वृ॒तान् अ॑रिणा इन्द्र॒ सिन्धून्॑ (4)

4.42.8: When the son of Durgaha was in bondage (2), the seven riṣhis were the fathers (or guardians) (of the kingdom) (1). They (riṣhis) performed sacrifice to them (Indra and Varuṇa) (3). From this (*asyā*) arose Trasadasyu, who was like Indra, a slayer of Vṛtra-foes and a half-god (4).⁸

[*ardhadevam*: half-god; one near god (S) (occurs only in verses 8,9);
daurgahe: son of Durgaha; Purukutsa;

According to S, Purukutsa, the son of Durgaha was imprisoned by his enemies after a loss in a battle. At that time, the seven riṣhis came on the spot and offered help.]

4.42.9: O Indra and Varuṇa, with the offerings and the prostrations of surrender (2), the wife of Purukutsa worshipped you (1). You gave her (as the son) Trasadasyu, the king (3), half-god and killer of Vṛtra-foes (4).⁹

4.42.10: Having conquered the riches (or felicities) (1), may we be rapturous by giving the offerings to you, the gods (2), like the cows in the pasture (3). O Indra and Varuṇa, grant us daily the milch-cow (4), which is free of any imperfection (5).¹⁰

[*sasavāmsaḥ*: having conquered, (4.8.6)]

⁸ अस्माकमत्र पितरस्त आसन् सप्त ऋषयो (1), दौर्गहे बध्यमाने (2),
त आर्यजन्त (3), त्रसदस्युम् अस्या इन्द्रं न वृत्रतुरम् अर्धदेवम् (4)

⁹ पुरुकुत्सानी हि वाम् अदाशत् (1), हव्येभिः इन्द्रावरुणा नमोभिः (2),
अथा राजानं त्रसदस्युम् अस्या (3), वृत्रहणं ददथुः अर्धदेवम् (4)

¹⁰ राया वयं संसवांसौ (1), मदेम हव्येन देवा (2), यवसेन गावः (3),
तां धेनुम् इन्द्रावरुणा युवं नो विश्वाहा धत्तम् (4), अनपस्फुरन्तीम् (5)

43. Ashvins, the Lords of Bliss

Riṣhi: Purumīlha Ajamīlha, Sons of Suhotra

4.43.1: The beloved and perfect hymn

4.43.2: Who will be gracious to us?

4.43.3: Storehouse of all energies

4.43.4: Who can measure your formations?

4.43.5: Shower the honey-Soma on us

4.43.6: Luminous horses

4.43.7: Plentiful ecstasy

[Metre: Triṣṭup (11, 4)]

["The hymns of the Rig Veda addressed to the two shining Twins, Ashvins, like those addressed to the Ṛbhus, are full of symbolic expressions and unintelligible without a firm clue to their symbolism. The three leading features of these hymns to the Ashvins are the praise of their chariot, their horses and their rapid all-pervading movement; their seeking of honey and their joy in the honey, *madhu*, and the satisfying delights that they carry in their car; and their close association with the Sun, with Sūryā the daughter of the Sun, and the connection with the Dawn.

The Ashvins like the other gods descend from the Truth-Consciousness, the *rtam*; they are born or manifested from Heaven, from Dyau, the pure Mind; their movement pervades all the worlds, - the effect of their action ranges from the body through the vital being and the thought to the superconscient Truth. It commences indeed from the ocean, from the vague of the being as it emerges out of the subconscious and they conduct the soul over the flood of these waters and prevent its foundering on its voyage. They are therefore *nāsatyā*, lords of the movement, leaders of the journey or voyage.

They help man with the Truth which comes to them especially by association with the Dawn, with Sūrya, lord of the Truth, and with Sūryā, his daughter, but they help him more characteristically with the delight of being. They are lords of bliss, *Shubhaspatī*; their car or movement is loaded with the satisfactions of the delight of being in all its planes, they bear the skin full of the overflowing honey; they seek the honey, the sweetness, and fill all things with it. They are therefore effective powers of the Ānanda which proceeds out of the Truth-

Consciousness and which manifesting itself variously in all the three worlds maintains man in his journey. Hence their action is in all the worlds. They are especially riders or drivers of the Horse, Ashwins, as their name indicates, —they use the vitality of the human being as the motive-force of the journey: but also they work in the thought and lead it to the Truth. They give health, beauty, wholeness to the body; they are the divine physicians. Of all the gods they are the most ready to come to man and to create for him ease and joy, *āgamishthā, shubhaspatī*. For this is their peculiar and perfect function. They are essentially lords of weal, of bliss, *shubhaspatī*.” (SA, SV, p. 316, 317)]

4.43.1: Which god among the lords of sacrifice will listen (to our prayer)? (1), Who will (hear) the word of delight (2)? Who will take pleasure (in our hymn) (3)? Among the immortals (4), to whose heart shall we offer this perfect hymn which is most beloved, shining and accompanied by perfect offerings (5)?¹

[*vandāru*: word of delight, (5.1.12); adorable (6.4.2);

preṣṭham: most beloved, (8.84.1); *devīm*: shining;

suṣhtutim: perfect hymn; *shreshāma*: offer;]

4.43.2: Who will be gracious to us (1)? Which of the gods is eager to come (to our yajña) (2)? Who will grant us happiness (3)? What chariot drawn by swift steeds, is said to be rapid (4), which was chosen by the daughter of Sun (5).²

4.43.3: (O Ashvins) moving, you swiftly proceed by day (1), just as Indra (manifests) his powers at the end of night (2). (You are) born in heaven and have your divine winged-powers (*suparṇa*) (3). By which particular power, you have become a store-house of all energies (4)?³

[*suparṇa*: see (4.26.4)]

¹ क उ श्रवत् (1), कतमो यज्ञियानां बन्दारं देवः (2), कतमो जुषाते (3), कस्येमां देवीम् अमृतैषु (4), प्रेष्टां हृदि श्रेष्ठाम सुष्टुतिं सुहव्याम् (5)

² को मृळाति (1), कतम आगमिष्ठो देवानामु (2), कतमः शंभविष्ठः (3), रथं कर्माहुः द्रवत् अश्वम् आशुं (4), यं सूर्यस्य दुहितार्वृणीत (5)

³ मक्षू हि ष्मा गच्छथ ईवंतो यून् (1), इन्द्रो न शक्तिं परितक्म्यायाम् (2), दिव आजान्ता दिव्या सुपर्णा (3), कया शचीनां भवथः शचिष्ठा (4)

4.43.4: Who can measure your formations (1)? By what callings do you come to us, O Ashvins (2). Who can face you in your great wrath in front of you (3)? O achievers, bringers of the sweet (Soma), protect our increasings (4).⁴

[*upamātaḥ*: measurer of our formations, (8.60.11);

dasrā: achievers, fulfillers of actions, (1.3.3), (1.30.17), (1.47.3), a common epithet for Ashvins;]

4.43.5: Your chariot travels widely round the heaven (1), until it places you beyond the ocean of midworld (2). O sons of sweetness, shower profusely the sweetness of the honey-Soma (3), which leads to the ripe satisfactions (in us) (4).⁵

[*prushāyaḥ*: shower profusely, (1.121.2); *mādhvī*: sons of sweetness, (5.75.1); *madhvā*: sweetness, (5.42.3); *pakvā*: ripe, (4.3.9), (1.66.2);]

4.43.6: The flowing (stream) has sprinkled your steeds with the essence (*rasa*) (1). You're luminous and ruddy horses (swift) like birds, go around (2). Well known is the journeying of the quick-moving chariot (3), whereby you become the lords of Sūryā (the daughter of Sūrya) (4).⁶

[*ghṛṇā*: luminous, (6.3.7); *vayaḥ*: birds;]

4.43.7: Here and here, we satisfy you with delight, you of one mind (1). O deities with plentiful ecstasy, here is our right-thinking (2). Protect your worshipper (3). O Ashvins, may our desires, directed to you be fulfilled (4).

[*papṛkṣhe*: to satisfy with delight]

⁴ का वाँ भूत् उपमातिः (1), कया न आश्विना गमथो ह्ययमाना (2),
को वाँ महः चित् त्यजसो अभीकं (3), उरुष्यतं माध्वी दस्रा न ऊती (4)

⁵ उरु वाँ रथः परि नक्षति द्याम् (1), आ यत् समुद्रात् अभि वर्तते वाम् (2),
मध्वा माध्वी मधु वाँ प्रुषायन् (3), यत् सीं वाँ पृक्षो भुरजन्त पक्वाः (4)

⁶ सिन्धुर्ह वाँ रसया सिञ्चत् अश्वान् (1), घृणा वयो अरुषासः परि गमन्
(2), तद् घु वाम् अजिरं चैति यान् (3), येन पती भवथः सूर्यायाः (4)

⁷ इह इह यद् वाँ समना पंपृक्षे (1), सा इयमस्मे सुमतिः वाजिरत्ना (2),
उरुष्यतं जरितारं युवं हं (3), श्रितः कामौ नासत्या युवद्रिक् (4)

44: Ashvins

Riṣhi: Purumīḷha Ajamīḷha, Sons of Suhotra

4.44.1: Your car

4.44.2: Enjoy the beauty and splendour

4.44.3: Recovering an ancient truth

4.44.4: You are in many forms

4.44.5: This is your centre from ancient times

4.44.6: Leaders reciting *stoma*

4.44.7: Our desires get fulfilled

[Metre: Triṣṭup (11,4)]

4.44.1: O Ashwins, we will call now your car (1), which is wide, full of delight and joins the rays together (2). It carries Sūryā (the daughter of Sun), (seated) in the seat of charioteer (3). It carries the words of praise, is full of multitudes, (goes to) the one desiring riches (4).¹

[*vasūyum*: one desiring riches, (7.1.6); *jraya*: delight, (1.140.9)]

4.44.2: O divine Ashwins, sons of Heaven (2), you enjoy the beauty and splendour by your energies (1,3). May the satisfying fullness enter your bodies (4). Powerful steeds draw you car (5).²

[*shachībhiḥ*: energies, (7.6.4); *shriyam*: beauty and splendour; *prkṣhaḥ*: satisfying fullness, (2.1.15), satisfactions, (1.71.7)]

4.44.3: Today, which giver of offerings calls you (1), with hymns for your drinking of the pressed Soma and also for getting protection (or growth) (2)? (Who calls you) desiring to conquer the ancient truth (3)? O Ashvins, which yajamāna with his prostrations of surrender turns you around (in your path) (to his yajna) (4)?³

¹ तं वां रथं वयमद्या हुवेम (1), पृथुज्जयम् अश्विना संगतिं गोः (2),
यः सूर्या वहति बन्धुरायुः (3), गिर्वाहसं पुरुतमं वसूयुम् (4)

² युवं श्रियम् (1), अश्विना देवता तां दिवौ नपाता (2), वनथः शचीभिः
(3), युवोः वपुः अभि पृक्षः सचन्ते (4), वहन्ति यत् कंकुहासो रथं वाम् (5)

³ को वामद्या कर्ते रातहव्य (1), ऊतये वा सुतपेयाय वा अकैः (2),
ऋतस्य वा वनुषे पूर्याय (3), नमो येमानो अश्विना ववर्तत् (4)

[*ā vavartat*: to turn around; *havya*: offerings; see (4.9.5).

vanuṣhaḥ: desiring to conquer, (3.27.11);]

4.44.4: O Ashvins, may you come to this, our yajña (2), in your golden chariot, you who are in many forms (1). May you drink this sweet Soma-delight here (3). May you establish the ecstasy in persons who perform the sacrifice (4).⁴

4.44.5: May you come in our front, either from earth or heaven (1), in your swiftly moving golden chariot (2). This is your centre from ancient times, attractive to you (4). May not other seekers of gods detain you (3).⁵

[*nābhiḥ*: psychological centre; attractive hymn (S);

(4.10.8) states, 'That is our centre (*nābhi*) where is our home'

suvrtā: swiftly moving, (10.70.3); well-constructed (S);

samdade: attractive;]

4.44.6: O strong Ashvins, you grant the two of us (2), the riches (felicities) which are vast and full of strengths (1). O Ashvins, the men are reciting the affirming laud (3). May Ajamiḥās join them with their common laud (4).⁶

[Line 2: the two: Ajamiḥās and Purumiḥās, the seers of this sūkta; *sadhastuti*: (Gods) to whom the common laud is offered, (8.38.4)]

4.44.7: May you, who are equal, have the satisfaction of delight here and here (1). May you who have right mindedness grant us the plenitude of ecstasy (2). Protect your adorer (3). O Ashvins, may our desires on reaching you get fulfilled (4).⁷

[*samanā*: equal, (6.4.1); like, (4.5.7)]

⁴ हिरण्ययेन पुरुभू रथेन (1), इमं यज्ञं नासत्या उप यातम् (2),

पिबाथ इत् मधुनः सोम्यस्य (3), दधथो रत्नं विधते जनाय (4)

⁵ आ नो यातं दिवो अच्छा पृथिव्या (1), हिरण्ययेन सुवृता रथेन (2),

मा वामन्ये नि यमन् देवयन्तः (3), सं यद् ददे नाभिः पूर्व्या वाम् (4)

⁶ नू नो रयिं पुरुवीरं बृहन्तं (1), दस्रा मिमाथाम् उभयेषु अस्मे (2),

नरो यद् वाम् अश्विना स्तोमम् आबन् (3), सधस्तुतिम् आजमीब्हासौ अगमन् (4)

⁷ इह इह यद्वा समना पपृक्षे (1), सा इयमस्मे सुमतिः वाजरत्ना (2),

उरुष्यतं जरितारं युवं (3), हं श्रितः कामो नासत्या युवद्रिक् (4)

45. Ashvins and Honey

Riṣhi: Vāmadevaḥ Gautamaḥ

4.45.1: Skin of honey from the fourth plane

4.45.2: Upward rises the delight

4.45.3: You gladden the movements and the paths

4.45.4: Swans

4.45.5: One with pure hands and perfect vision

4.45.6: The Sun goes yoking his steeds

4.45.7: Your car reaches the goal

[Metre: 1-6, Jagatī (12, 4); 7, Triṣṭup (11, 4);]

[See (SA, SV, p. 314-323) for an extensive and luminous commentary on this Sūkta.

Ashvins are the twin deities. They are the lords of bliss and divine physicians. They help the human beings in ways termed commonly as miracles to relieve them of their sufferings. They are intimately associated with the Riṣhi Dadhyang and the doctrine of mystic honey elaborated in the Brh. U. For details, see the chapter 7 of, 'Lights on the Upaniṣhads' by T.V. Kapali Sāstry (SAKSI.)]

4.45.1: Lo, that Light is rising up (1), and the all-pervading car is being yoked on the high level of this Heaven (2). There are placed satisfying delights in their triple pairs (3), and the skin of honey from the fourth plane overflows (4).¹

["The Ashvins bring with them a skin, (*dṛti*), literally a thing cut or torn, a partial formation out of the truth-consciousness to contain the honey of superconscient. But it cannot contain it; the unconquerably abundant and infinite sweetness breaks out and overflows everywhere drenching with delight the whole of our existence". (SA, SV, p. 318)

dṛti: skin; *sānavi*: high level, peak;

trayo mithunā prkṣhāso: triple pairs of satisfactions; they correspond to the three movements of our progressive

¹ एष स्य भानुः उदियति (1), युज्यते रथः परिज्मा दिवो अस्य सानवि (2), पृक्षासौ अस्मिन् मिथुना अधि त्रयो (3), दतिः तुरीयो मधुनो वि रप्सते (4)

consciousness—satisfactions of the body, satisfactions of the *prāṇa* or vitality, satisfactions of the mind.

Line 4: *turiya*: it is the fourth plane of our consciousness, the superconscient, the truth-consciousness, mentioned in (4.58.11).]

4.45.2: Upward raise the delight, full of honey (1). Upward (rise) horses and cars in the wide-shinings of the Dawn (2); and they roll aside the veil of darkness that encompassed on every side (3). They extend the lower world into a shining form like that of the luminous heaven (4).²

[All the various movements of our being, all the forms of forces that give them their impulsion, all follow the ascending light of truth towards its home above.]

4.45.3: Drink the honey with your honey-drinking mouths (1). Yoke your beloved car, for the honey (2). With the honey you gladden the movements and its paths (3). Full of honey, is the skin that you bear, O Ashvins (4).³

4.45.4: Full of the honey are the swans (1), that bear you, golden-winged, waking with the Dawn, and they come not to hurt (2). They rain forth the waters, they are full of rapture and touch that which holds the Rapture (3). Like bees to pouring of honey (3), you come to the Soma-offerings (5).⁴

[In the upward movement, the horses, mentioned in (4.45.2) change into swans (*hamsāsah*). Bird in the Veda is the symbol of the liberated soul winging upwards to the heights of our being, no longer involved in the ordinary limited movement of life-energy (horse, *ashva*). These birds awake with dawn and carry the honey in their movements (*parṇa*).

asridhaḥ: unassailing, (they make) no false or hurtful movement;
hamsa: swan, see (4.40.5)]

² उत् वाँ पृक्षासो मधुमन्त ईरते (1), रथा अश्वास उषसो व्युष्टिषु (2),

अपोर्णुवन्तः तम आ परीवृतं (3), स्वर्णं शुक्रं तन्वन्त आ रजः (4)

³ मध्वः पिबत मधुपेभिः आसभिः (1), उत् प्रियं मधुने युजाथां रथम् (2),
आ वर्तनि मधुना जिन्वथः पथो (3), दत्ति बहेथे मधुमन्तम् अश्विना (4)

⁴ हंसासो ये वां मधुमन्तो (1), अस्त्रिधो हिरण्यपर्णा उहुव उषर्बुधः (2),
उदप्रुतो मन्दिनो मन्दिनिस्पृशो (3), मध्वो न मक्षः (4), सर्वनानि गच्छथः (5)

4.45.5: Full of the honey, the fires lead well the sacrifice (1), and they woo your brightness (2). O Ashwins, day by day, one with purified hands (3), has pressed out with the pressing-stones the honeyed Soma-delight (5). (He has) a perfect vision, with power to go through to the goal (4).⁵

[*usra*: brightness;]

4.45.6: Drinking the (Soma) near them, (the fires of will) ride and run (1), and extend the lower world into a shining form like that of the luminous heaven by means of successive dawns (*ahabhiḥ*) (2). The Sun too goes yoking his steeds (3). By force of Nature's self-arranging (self-law) you move consciously along all paths (4).⁶

[*nipāsaḥ*: drink; *āke*: near, (2.1.10)

davidhvataḥ: tossing its head (8.69.13), streaming, (4.13.4);

The line 2 here is identical to the line 4 in verse 2, suggesting (to SA) that this mantra is a continuation of (4.45.2). There is no word in the text for, 'the fires'; It is in line 1 of (4.45.5). The text has *ahabhiḥ*, 'successive dawns' which has no place in the original translation of (SA). The associated commentary of (SA) states that the work (mentioned in line 2) is perfected by successive dawns (*ahabhiḥ*) of the truth with its victory over the night. Hence we have inserted the phrase in line 2 here. See the detailed commentary on this hymn in (SA, SV, p. 316-323]

4.45.7: I have declared, O Ashwins, holding the Thought in me (1). Your car is undecaying and drawn by perfect steeds (2). Your car by which you move at once over all the worlds towards the enjoyment (3), is rich in offerings and it makes through to the goal (4).⁷

⁵ सु अध्वरासो मधुमन्तो अग्रयं (1), उस्त्रा जरन्ते (2), प्रति वस्तौः
अश्विना यन्निक्तहस्तः (3), तरणिः विचक्षणः (4), सोमं सुषाव
मधुमन्तम् अद्रिभिः (5)

⁶ आकेनिपासो अहभिः दविध्वतः (1), स्वर्णं शुक्रं तन्वन्त आ रजं (2),
सूरः चित् अश्वान् युयुजान ईयते (3), विश्वान् अनु स्वधयां चेतयः पथः (4)

⁷ प्र वाम् अवोचम् अश्विना धियं धा (1), रथः स्वश्वो अजरो यो अस्ति (2),
येन सद्यः परि रजांसि याथो (3), हविष्मन्तं तरणिं भोजम् अच्छ (4)

Anuvāka 5: Sūktās (46-58)

Vāyu: Sūktās (46-48)

Vāyu: is the lord of life. By the ancient mystics, life was considered to be a great force pervading all material existence and the condition of all its activities. It is this idea that was formulated later on in the conception of *prāṇa*, the universal breath of life. All the vital and nervous activities of the human being fall within the definition of *prāṇa* and belong to the domain of Vāyu. A very small number of hymns are dedicated to him and even those are joint with Indra. Vāyu is also known as Mātarishvan since he breathes or acts (*shva*) in the midregion (*mātarī*). He supports the organization of the nerve channels and the chakras mentioned in the tāntrik books. Vāta or Vāyu, the nervous activity, is a first condition of the emergent mind. For a human being, it is the meeting of life with mind. Hence Indra and Vāyu are hymned together. They together are invoked as two lords of brilliant force (*shavasaspati*) and also as the lords of thought (*dhiyaspati*) (1.23.3). They are invited to come in one chariot. It is said that Vāyu has the right of the first drink of Soma; for it is the supporting vital forces that must first become capable of the ecstasy of the divine action.]

46. Vāyu and Indra

Riṣhi: Vāmadevaḥ Gautamaḥ

4.46.1: Vāyu, you are the first drinker (of Soma)

4.46.2: Come to help us in our approaches

4.46.3: Steeds eager for delight

4.46.4: Heaven touching pilgrim-rite

4.46.5: Come to the giver

4.46.6: Gods one in joy

4.46.7: Your journey ends here

[Metre: Gāyatrī (8, 3)]

4.46.1: O Vāyu, in the heavenward urges, drink first the sweet-Soma which is pressed out (1). You are the first drinker (2).¹

[*diviṣṭiṣhu*: in the heavenward urges, (4.9.3), *agram*: first;]

4.46.2: With your *niyut* steeds and Indra as the charioteer, come to help us in all our approaches (1). O Vāyu, be satisfied with the pressed Soma-delight (2).²

[*abhiṣṭibhiḥ*: approaches, (10.6.1);

ṭṛmpatam: take satisfaction, (3.12.3)]

4.46.3: O Indra and Vāyu, may a thousand steeds, eager for delight (1), bring you to drink the Soma-delight (2).³

[*prayaḥ*: delight, (4.15.2), (8.19.22)]

4.46.4: O Indra and Vāyu, in the car which has golden sides (1), be seated (to come) to the heaven-touching and perfect pilgrim-rite (2).⁴

[*svadhvaram*: *su-adhvaram*: perfect pilgrim-rite;

āsthatha: be seated;]

4.46.5: O Indra and Vāyu, may you come here (2). Come to the presence of the giver in your wide and strong chariot (1).⁵

[*dāshvāmsam*: giver, (4.2.8), (8.71.4)]

4.46.6: O Indra and Vāyu, this Soma is pressed for the gods who are one in joy (1). May you drink (the Soma) in the house of the giver (2).⁶

[*sajoṣhasa*: one in joy, (4.5.1); of one mind, (5.4.4)]

¹ अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु (1), त्वं हि पूर्वपा असि (2)

² शतेनां नो अभिष्टिभिः नियुत्वान् इन्द्रसारथिः (1),

वायो सुतस्य तृम्पतम् (2)

³ आ वा सहस्रं हरय इन्द्रवायू अभि प्रयः (1), बहन्तु सोमपीतये (2)

⁴ रथं हिरण्य-बन्धुरम् इन्द्रवायू (1),

स्वध्वरम् आ हि स्थाथौ दिविस्पृशम् (2)

⁵ रथेन पृथुपार्जसा दाश्वान्सम् उप गच्छतम् (1), इन्द्रवायू इहा गतम् (2)

⁶ इन्द्रवायू अयं सुतः तं देवेभिः सजोषसा (1), पिबतं दाशुषो गृहे (2)

4.46.7: O Indra and Vāyu, your journey ends here (1), so that you may drink the Soma here (2).⁷

47. Vāyu and Indra

Riṣi: Vāmadevaḥ Gautamaḥ

4.47.1: Your heaven-ward urges

4.47.2: Soma drops join together

4.47.3: You are lords of strength

4.47.4: Upholders of yajna

[Metre: Anuṣṭup (8, 4)]

4.47.1: O Vāyu, I bring you the brilliant (1), sweet-Soma-delight in front, for your heaven-ward urges (2). Come for drinking the Soma-delight (3). O god, you are desirable with your *niyut* steeds (4).¹

4.47.2: O Indra and Vāyu (1), you have the power to drink the Soma-delight (2). The (drops of) Soma come to you (3), joining together like water going down to a low region (4).²

[*arhataḥ*: those who have power, (5.7.2);

sadhryak: join together;]

4.47.3: O Vāyu and Indra, you are powerful and are lords of strength (1). (May you) come together in a car yoked by *niyut* steeds, to us for drinking the Soma and for our protection (or growth) (2).³

[*ūtayaḥ*: protection, growth; *shavasa*: strength;]

⁷ इह प्रयाणम् अस्तु वाम् इन्द्रवायू विमोचनम् (1), इह वां सोमपीतये (2)

¹ वायौ शुक्रो अयामि ते (1), मध्वो अग्रं दिविष्टिषु (2),

आ याहि सोमपीतये (3), स्पार्हो देव नियुत्वन्ता (4)

² इन्द्रश्च वायो (1), एषां सोमानां पीतिम् अर्हथः (2),

युवां हि यन्ति इन्द्रवो (3), निम्नम् आपो न सध्वक् (4)

³ वायुविन्द्रश्च शुष्मिणां सरथं शवसस्पती (1),

नियुत्वन्ता न ऊतय आ यातं सोमपीतये (2)

4.47.4: O Leaders (*narā*) and upholders of yajña, Indra and Vāyu (2), bring, the (car) with niyut steeds, desired by many, to us the givers (1,3).⁴

[Line 3: bring]

48. Vāyu, the Master of life-energies

Riṣhi: Vāmadevaḥ Gautamaḥ

4.48.1: Revealer of felicity and doer of work

4.48.2: Car of happy light

4.48.3: Heaven and earth observe you

4.48.4: Ninetynine cars yoked by mind

4.48.5: The thousand steeds with your massed force

[Metre: Anuṣṭup (8, 4)]

[A detailed commentary on this sūkta is in (SA, SV), p.294-302.]

4.48.1: May you manifest the sacrificial energies that are unmanifested (1). As a revealer of felicity and doer of the work (2), O Vayu, come in your car of happy light (3), to the drink of the Soma-delight (4).¹

[*vipaḥ*: revealer;]

4.48.2: Put away from you all denials of expression (1). Come, in your car of happy light, O Vāyu (3), with your steeds of the yoking², and with Indra for your charioteer (2), to the drink of Soma-delight (4).

[Vāyu has to expel all powers of denial, of obscuration, of non-manifestation caused by demonic powers like Vṛtra. The Word is ready to manifest, but it has to be protected by the divine powers.

shasti: word expressing, (4.3.3); expressive speech, (4.3.15).

ashastiḥ: non-expressings, the detention of the word by Vṛtra so that it may not manifest. (SA)]

⁴ या वां सन्ति पुरुस्पृहो न्युतो दाशुषे (1),
नरा अस्मे ता यज्ञवाहसा इन्द्रवायू (2), नि यच्छतम् (3)

¹ विहि होत्रा अवीता (1), विपो न रायो अर्यः (2),
वायवा चन्द्रेण रथेन याहि (3), सुतस्य पीतये (4)

² निर्युवाणो अशस्तीः (1), न्युत्वान् इन्द्रसारथिः (2),
वायवा चन्द्रेण रथेन याहि (3), सुतस्य पीतये (4)

4.48.3: The two that are dark, yet hold all substances, shall labour according (to your movement) (1), they in whom are all forms (2). O Vayu, come in your car of happy light to the drinking of the Soma-delight (3).³

[*kṛṣhṇe*: the dark heaven and earth, powers in us, with their obscured consciousness (dark); they begin to labour in accordance with the movement or under the control of Vāyu and to yield up their hidden forms; *yemāte*: to labour; *anu*: in accordance with;]

4.48.4: Let the ninety and nine yoked cars which are yoked by the mind (2), bear you (1). O Vayu, come in your car of Happy light (3), to the drinking of the Soma-delight (4).⁴

[ninety-nine: the seven principles are all involved in one another leading to the square of seven, i.e., 49. There are 49 in the ascending movement and the 49 in the descending movement. To this add one, the basic *prakṛti*, leading to 99.

This verse and the next indicate the result of the actions of heaven and earth in their work mentioned in verse 3.]

4.48.5: Yoke, O Vayu, your hundred brilliant steeds (1), that shall increase (2), or else with your thousand let your chariot arrive (3), in the mass of its force (4).⁵

[*shatam*: hundred; the culminating unit is added to ninety-nine;

The ordinary yoked horses (*niyut*), now became *harī*, the steeds endowed with the colour of Indra's brilliant rays.

poṣhyāṇām: increase; the hundred in line 2 becomes a thousand.

[This is in TS (2.2.12.27)]

³ अनु कृष्णे वसुधिते यमाते (1), विश्वपेशसा (2),
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये (3)

⁴ वहन्तु त्वा (1), मनोयुजो युक्तासो नवतिर्नव (2),
वायवा चन्द्रेण रथेन याहि (3), सुतस्य पीतये (4)

⁵ वायो शतं हरीणां युवस्व (1), पोष्याणाम् (2),
उत वा ते सहस्रिणो रथ आ यातु (3), पाजसा (4)

49. Indra and Bṛhaspati

Riṣhi: Vāmadevaḥ Gautamaḥ

4.49.1: The mantra and delight formulate you

4.49.2: Beautiful (*chāru*) Soma

4.49.3: Come to our abode

4.49.4: Establish in us the treasures in hundreds

4.49.5: We call you with mantra

4.49.6: Be rapturous in our abode

[Metre: Gāyatrī (8, 3)]

4.49.1: O dear Indra and Bṛhaspati, I present you with this offering (1). The utterances (of mantra) and the delight formulate you (2).¹

[This is in TS (3.3.11.1);

Line 2: echoed in (6.5.6); 'you are formulated by our Words';
shasyate: to express, to formulate, (6.5.6)]

4.49.2: O Indra and Bṛhaspati, the beautiful Soma (2), is poured surrounding you (1), for your drink and rejoicing (2).²

[This is in (3.3.11.2)]

4.49.3: O Indra and Bṛhaspati, O Indra, may you come to our abode (1), to drink the Soma, O drinkers of Soma (2).³

[Note Indra is separately called in addition to the joint invocation to Indra and Bṛhaspati.]

4.49.4: O Indra and Bṛhaspati, establish in us the treasures (felicities) in hundreds (1), and the life-energies in thousands of forms (2).⁴

[Also in TS (3.3.11.3)]

4.49.5: O Indra and Bṛhaspati, we call you to the pressed Soma along with the Words (of mantrās) (1), so that you may drink this Soma (2).⁵

¹ इदं वा॒म् आ॒स्ये ह॒विः प्रि॒यम् इन्द्रा॑बृहस्पती (1), उ॒क्तं म॑दश्च शस्यते (2)

² अ॒यं वा॒ं परि॑ वि॒च्यते (1), सोमं॑ इन्द्रा॑बृहस्पती चारुः (2), म॑दाय पी॒तये॑ (3)

³ आ न॑ इन्द्रा॑बृहस्पती गृहम् इन्द्रं॑श्च गच्छ॒तम् (1), सोम॑पा सोम॑पीतये (2)

⁴ अ॒स्मे इन्द्रा॑बृहस्पती रु॒यिं ध॑त्तं शत॒ग्वि॒नम् (1), अ॒श्वा॒वन्तं॑ सह॒स्रि॒णम् (2)

⁵ इन्द्रा॑बृहस्पती व॒यं सु॒ते गी॒र्भिः ह॑वामहे (1), अ॒स्य सोम॑स्य पी॒तये॑ (2)

4.49.6: O Indra and Bṛhaspati, may you drink the Soma delight in the house of the giver (1). May you two be rapturous in his abode (2).⁶

50. Bṛhaspati, the power of soul

Riṣhi: Vāmadevaḥ Gautamaḥ

4.50.1: Extremities of earth in our triple-world

4.50.2: Wove for us the wide and abundant world

4.50.3: The wells of honey are dug for you

4.50.4: Seven fronts and seven rays

4.50.5: Broke Vala with his cry

4.50.6: We surrender the sacrifices to the father, the bull

4.50.7: He who bears Bṛhaspati is king

4.50.8: His soul-power goes in front

4.50.9: He creates the highest good within

4.50.10: Powers of delight enter and take perfect form

4.50.11: May your perfection of mind be created in us

[Metre: 1-9, 11, Triṣṭup (11, 4); 10, Jagatī (12, 4);]

[A detailed commentary on this sūkta is in [SA, SV], p. 306-313.

“Though Deities like Agni, Indra are mentioned both in the Veda and in the Purāṇās, there is a difference in their form, function, abode etc.

In the Veda, the three terms – Brahmanaspati, Bṛhaspati and Brahma – relate to one Deity. In the Veda Brahma stands also for mantra, Brahma presides over it. Vāk, speech, is the creator of the universe. This is not the original intense vibration, *spanda*. It is the power that manifests in Word, the truth seen or intuited in the heart of the creature. The meaningful sound thus expressed is the Vedic Mantra known by the term Brahma. This is the metrical speech by which the universe is impelled from within and without and goes on incessantly.

⁶ सोमम् इन्द्राबृहस्पती पिबन्तं दाशुषो गृहे (1), मादयेथां तदौकसा (2)

Though the infinite consciousness designated by *sat-chit-ānanda* upholds the universe from its supreme superconscious station, yet it enters the inconscient and works to release the concealed truths of existence from the insentient waters and lead them upwards in manifestation. This consciousness that manifests thus is the word signified by Brahma. Thus it is that the soul, the being, rising upward in man is called Brahma manifesting as knowledge-power in god and man. Brahma stresses on the soul-power manifested by the word, not the word itself.

This creative power which manifests as the word of rhythm in the awakened man on planes above the physical, vital and the mental is Brahma; its lord is Bṛhaspati. Bṛhaspati points to the preeminence of the creative word — not so much the divine power which is the base of the creative Word.

Thus one deity having two constituents is designated by the two terms: Brahma and Bṛhaspati. Both the elements are coordinated, harmonised and unified in Brahmanāspati.

This is how these three names denote one Deity.

Bṛhaspati gives to the Gods, especially Indra, the word endowed with knowledge, manifesting the higher consciousness. Indra is the king of the gods of the triple world, lord of the divine mind. Bṛhaspati aids the Maruts who are the associates of Indra. Hence the praise of Brahmanāspati along with the Maruts or with Indra.

Brahmanāspati of the Veda appears in the Tantra Yoga in the form of Gaṇapati, presiding over *parā vāk* with his abode in the Mūlādhāra Chakra. Certainly he is the Elephant-Om-faced God, Gaṇapati, worshipped in the Purāṇās.

Brahmanāspati is stationed within man, as if asleep. In (1.40), there is first a prayer to him to awake. By the power of his word, the happy speech of truth, the Maruts, Indra, Mitra, Varuṇa, Aryama and other gods take their positions in the sacrificer. He himself takes his dwelling in the sacrificer.” (KS, vol. 5, 11).

Recall also the famous mantra to Gaṇapati in (2.23.1), discussed in some detail in the SAKSI compact book, ‘Gaṇapati, Brahmanāspati and Kumāra, (based on mantrās in Rig Veda and Yajur Veda)’.]

4.50.1: In the triple world of our fulfillment, by his cry (2), Bṛhaspati established in his might the extremities of the earth (1). On him the pristine sages meditated and illumined (3), they set him in their front with his tongue of ecstasy (4).¹

[*raveṇa*: cry; the word is the cry of the soul as it awakens to ever-new perceptions.]

4.50.2: O Bṛhaspati, vibrating with the impulse of their movement, rejoicing in perfected consciousness (1), they wove for us this world (2), which is abundant, rapid, invincible, wide (3). This being was born (from this world) (5). That do thou protect, O Bṛhaspati (4).²

[They, their: the sages (*ṛshayaḥ*) mentioned in verse 1.]

Line 2: Recall that (10.72.2) states, 'Brahmaṇaspati fashioned the worlds like a smith'.]

4.50.3: They who are from this world and who touch the truth, take their seat (2), in that which is the highest supreme of existence, O Bṛhaspati (1). For you, the wells of honey are dug which drain this hill (3), and their sweetnesses stream out on every side and break into overflowing (4).³

[*ata ā*: who are from here (this world)]

4.50.4: Bṛhaspati (is) first in his birth (1), from the vast light, in the highest heavenly space (2). With his seven fronts (or faces), with his many births (3), he drives utterly away the darknesses that encompass us with his cry (4,6). He is with seven-rays (5).⁴

[*āsyah*: mouth, front, face;]

¹ यः तत्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिः (1), त्रिषधस्थो रवेण (2),
तं प्रत्नास ऋषयो दीध्यानाः (3), पुरो विप्रा दधिरे मन्द्रजिह्वम् (4)

² धुनेतयः सुप्रकेतं मदन्तो बृहस्पते (1), अभि ये नः ततसे (2),
पृषन्तं सुप्रम् अदब्धम् ऊर्वं (3), बृहस्पते रक्षतात् (4), अस्य योनिम् (5)

³ बृहस्पते या परमा परावत् (1), अत आ तं ऋतस्पृशो नि षेदुः (2),
तुभ्यं खाता अबता अद्रिदग्धा (3), मध्वः श्रोतन्ति अभितो विरप्शाम् (4)

⁴ बृहस्पतिः प्रथमं जायमानो (1), महो ज्योतिषः परमे व्योमन् (2),
सप्तास्यः तुविजातो (3), रवेण वि (4), सप्तरश्मिः (5), अधमत् तमांसि (6)

4.50.5: He with his cohort of the rhythm that affirms, of the chant that illumines (1), has broken Vala into pieces with his cry (2). Bṛhaspati drives upward the Bright Ones who speed our offerings (3). He shouts aloud as he leads them, lowing they reply (4).⁵

[Also in TS (2.3.14.16); cry: see (4.50.1);

suṣṭubhā: su-sṭubhā (padapāṭha); rhythm that affirms; perfect affirming laud; *ṛkvatā: the chant that illumines (ṛk)]*

4.50.6: Thus to the Father, the universal Godhead, the Bull of the herds (1), may we offer with surrender our sacrifices (*yajña*) and offerings (*havi*) (2). May we become masters of the felicities (4), full of energy and rich in offspring, O Bṛhaspati (3).⁶

[Also in TS (1.8.22.16); *havi: offerings; see (4.9.5)]*

4.50.7: Certainly is he king (1), who bears Bṛhaspati in him well-contained (4), and has the exultant dance, and adores and gives him the first fruits of his enjoyment (5). He conquers by his energy and by his heroic force (3), all that confronts him in the worlds (2).

[*valgūyati: has exultant dance (SA), one praising (S);*

rājā: king, ruler of his world-environment;

Line 2: He masters all that comes to him in his births, the worlds, the place of consciousness.]

4.50.8: He dwells firmly seated in his proper home (1), and for him *Iḷa* at all times grows in richness (2). To him all creatures of themselves submit (3), the King, he in whom the Soul-Power goes in front (4).⁸

[*Iḷa: the highest word, premier energy of truth-consciousness. She is usually mentioned as one of the three goddesses, Iḷa, Sarasvatī*

⁵ स सुष्टुभा स ऋक्वता गणेन (1), बलं रुरोज फलिगं रवेण (2),
बृहस्पतिः उस्रिया हव्यसूदः (3), कर्निक्रदद् वाक्वशतीः उदाजत् (4)

⁶ एवा पित्रे विश्वदेवाय वृष्णे (1), यज्ञैः विधेम नमसा हविर्भिः (2),
बृहस्पते सुप्रजा वीरवन्तो (3), वयं स्याम पतयो रयीणाम् (4)

⁷ स इद् राजा (1), प्रतिजन्यानि विश्वा (2), शुष्मेण तस्थौ अभि वीर्येण (3),
बृहस्पतिं यः सुभृतं विभर्ति (4), बल्ययति वन्दते पूर्वभाजम् (5)

⁸ स इत् क्षेति सुधित ओक्सि (1), स्वे तस्मा इळा पिन्वते विश्वदानीम् (2),
तस्मै विशः स्वयमेवा नमन्ते (3), यस्मिन् ब्रह्मा राजन्नि पूर्व एति (4)

and Mahī or Bhārati. See any *āpri* hymn such as (1.13), (10.110), (10.70) etc.

brahmā: soul-power;]

4.50.9: None can assail him, he conquers utterly all the riches of the worlds (1), which confront him and the world in which he dwells (2); He who for the Soul-Power that seeks its manifestation, creates in himself that highest good (3), is cherished by the gods (4).⁹

[*varivah*: supreme good; *brahmaṇe*: soul-power; *avasyave*: that seeks its manifestation, (2.6.6)]

4.50.10: O Bṛhaspati and Indra, drink the Soma-delight (1), rejoicing in this sacrifice, lavishing substance (2). Let the powers of its delight enter into you (3), and take perfect form (4). Fashion in us a felicity full of every energy (5).¹⁰

4.50.11: O Bṛhaspati, O Indra, increase in us together (1). May that your perfection of mind, be created in us (2). Foster the thoughts, bring out the multiple powers of the mind (3). Destroy all poverties that they bring who seek to conquer the Aryan (4).¹¹

51. Uṣhas, the Divine Dawn

Riṣi: Vāmadevaḥ Gautamaḥ

4.51.1: Dawns create the path for persons

4.51.2: Dawns are like pillars in sacrifices

4.51.3: Let Paṇis sleep in darkness

4.51.4: Angirasa seers

4.51.5: Awake the sleeping *jīva* (soul)

4.51.6: Rbhus and dawn

⁹ अप्रतीतो जयति सं धनानि (1), प्रतिजन्यानि उत या सजन्या (2),

अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा (3), तमवन्ति देवाः (4)

¹⁰ इन्द्रश्च सोमं पिबत बृहस्पते (1), अस्मिन् यज्ञे मन्दसाना वृषणवसू (2),

आ वां विशन्तु इन्द्रवः (3), स्वाभुवो (4), अस्मे रयिं सर्ववीरं नि यच्छतम् (5)

¹¹ बृहस्पत इन्द्र वर्धत नः सचा (1), सा वां सुमतिः भूतु अस्मे (2),

अविष्टं धियो जिगृतं पुरंधीः (3), जजस्तम् अर्यो वनुषाम् अरातीः (4)

4.51.7: They are truths and born of truths

4.51.8: Like galloping rays

4.51.9: Dawns of one mind

4.51.10: Lords of perfect hero-might

4.51.11: Eye of intuition in the yajna

[Metre: Triṣṭup (11,4)]

[Uṣha is the Goddess of Spiritual Consciousness whose outer or physical symbol is the physical dawn. The symbol is so amenable for poetic metaphors at the hands of the inspired poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, "In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs."]

We will give here just two quotes from Rig Veda to show that the Uṣha cannot be limited to the physical dawn. "Lover of praises, O Uṣha, Deathless One, which mortal is fit to enjoy thee? O Luminous One, whom does thou attain?." (1.30.20)

To see and enjoy the ordinary physical dawn, no special capacity is required. Only the eyesight is enough. The exclamation, "which mortal is fit to enjoy thee" clearly implies that only rare persons have the good fortune of having the experience of Uṣha. Thus Uṣha cannot be the ordinary dawn.

The second quote from (1.113.16) explicitly mentions the word *jīva* or soul and declares:

"Arise and proceed to the higher planes; our inner being, *jīva*, has emerged; the ignorance *tama* has departed, the Truth-Light approaches us . . ."

The deity Uṣha is lauded in about twenty Sūktās of the Rig Veda. She is also prominently mentioned in the ten *apri* Sūktās and other Sūktās. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many of the Indologists and their Indian followers are wont to do. Uṣha signifies the dawn of Divine Consciousness in the individual aspirant. The physical dawn which we see every morning is a

physical symbol of this divinity. The onset of the Divine Consciousness indicates the existence of the higher worlds of bliss and perfection which are beyond the pale of our ordinary consciousness. By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since wideness is characteristic of Varuṇa. The narrowness of outlook characteristic of our ordinary human condition is washed away, as it were, just as the tropical monsoon washes away all the dirt in the streets. We will be less prone to be critical of other persons and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

Uṣha and Truth

How does the Dawn emerge? The answer is in several mantrās, one of which is (7.76.4): "By the Truth in their thoughts, they brought to birth the Dawn; (*satyamantrā ajanayan uṣhāsam*)".

"The seeker has to open himself systematically to the reign of Truth, rejecting the rule of falsehood. His mind and its activity of thinking must be filled with the movements of Truth. Truth in thought, Truth in feeling, Truth in speech, must become normal to his/her life. It is only then that the Dawn consents to manifest and open the gates of Heaven" (Sri M.P. Pandit). Just as the physical dawn and day do not last long, similarly the Dawn of Divine Consciousness in man does not last long. It is followed by the condition of ordinary consciousness, appropriately termed *nakta* night.

The word *satyam* signifies that which is Eternal, the Supreme Existence in its own form *sat*. *ṛtam* signifies that which is evident or perceptible, manifested out of the *satya*, what has come to be in accordance with *satya* or that which represents the *satya*. *ṛta* is the Truth in manifestation. Uṣha is the guardian of this *ṛta* and she manifests it.

ṛtapā: guardian of Truth, (1.113.12);

ṛtejā: one who manifests the Truth, (1.113.12).

“She moves according to the path of the Truth; and, as one that knows, she limits not the regions”, (1.124.3).

“Of a luminous movement, vast with the Truth, Supreme in the Truth, bringing with her *svar* (The Vast, World of Solar Light)”, (5.80.1).

“Dawn born in heaven opens out things by the Truth; She comes manifesting the greatness”, (7.75.1).

“Happy and true, born from the Truth”, (4.51.7).

“The Goddesses who awake from the seat of Truth”, (4.51.8).

“Horses of Uṣha are yoked to Truth”, (4.51.5).

“Uṣha follows the path of Truth”, (1.124.3).

“Dawn, true in her being with the Gods who are true, Vast with Gods who are Vast”, (7.75.1).

Uṣha and Night, *nakta*

The combined phrase ‘*nakta-uṣhas*’ or ‘*uṣhasanakta*’ occurs more than twenty times in the Rig Veda. We need to understand the relationship between these two deities.

When the Divine Consciousness dawns on us, it cannot last very long because the emotions and passions associated with the life-energy sheath (*prāṇa maya kosha*) clamour for excitement and they cannot appreciate the bliss of the Divine Consciousness which is suffused with calm and is untinged with sorrow. The ordinary human mental personality which loves to wallow in doubt is not comfortable with the certitude offered by the Divine Consciousness. Thus Uṣha, the Divine Consciousness, recedes from the human and is replaced by *nakṭās*, the night; the ordinary consciousness takes its place. During this period, the great God Agni keeps up the pressure on all the members of the human personality in preparation for another onrush of the Divine Consciousness, Uṣha. Thus dawn and night alternate, as indicated in several mantrās such as (1.92.11) and (1.113.2).

In all these mantrās, *nakta* or *nakṭās* stands for our ordinary consciousness which is open to all sorts of forces and influences,

including that from the great darkness (*tamah*). Note that the Rig Vedic Seers make a clear distinction everywhere between *nakṭās* and *tamah*, the enveloping darkness which is the haunt of inertia and forces of darkness like the demons, *rākṣasās*, *pishāchās*, etc. When Uṣha, the Divine Consciousness arrives, so do all other Gods except Agni, the leader of our journey, the God of aspiration, who is always active and is putting the pressure on us and propels us toward the higher goals. When the human aspiration reaches a certain level, Uṣha makes her appearance signifying the onset of Divine consciousness, and she brings the other Gods or powers. Uṣha literally opens the doors and allows the Divine Light to flood our inner being.

The quote from (1.113.3) is also useful:

“Common, unending, is the path of the sisters; guided by the Sun alternately, they travel. Well-lighted, different in hues, common-minded, Night and Dawn do not clash, neither do they tarry”.

“There is a constant rhythm and alternation of night and dawn, illuminations of the Light and periods of exile from it, openings up of our darkness and its settling upon us once more, till the Celestial Birth is accomplished and again it is fulfilled in its greatness, knowledge, love and power. These later nights are other than those of utter darkness which are dreaded as the occasion of the enemy, the haunt of the demons of division who devour; these are rather the pleasant nights, the Divine and blessed ones who equally labour for our growth. Night and Dawn are then of different forms but of one mind and suckle alternately the luminous child” (SA, SV, p. 430). They are both called as, ‘mighty mothers of the Truth’, (5.5.6). Uṣha is associated with Aditi, the mother of undivided consciousness, the mother of Gods, the Supreme Creatrix; *nakta* is associated with Diti, the mother of divided consciousness.

The translations of mantrās 1-4 and 8 are based on (SA). There is a long essay on Uṣhas (dawn) in (SA, SV), pp. 281-286, with RV (3.61) as its focus.]

4.51.1: In front of us that supreme light (1), full of the knowledge has arisen out of the darkness (2). (They are) the daughters of heaven, shining wide (3). The dawns have created the path for the human being (4).¹

[*vayunāvat*: full of knowledge]

4.51.2: The dawns stand out in front of us (1), like pillars planted in the sacrifices (2). They who are pure have manifested pure, and (they are) purifying (4). They have opened the doors of the pen of darkness (3).²

[*svarava*: altars (*yūpa*), pillars; *vraja*: pen or stall of Ray-cows. It is completely dark (*tamasa*) because of the demons.]

4.51.3: The dawns, the queens of plenty (3), manifest today, to awaken the enjoyers to knowledge (1). And for giving of the rich felicity (2). Let the Panis sleep unwaking in the heart of darkness (5), within where there is no play of light (4).³

[*vimadhye*: middle part, heart;

Line 4: recall (4.19.13), 'Ahi wakes not to knowledge; he cannot be waked']

4.51.4: Divine Dawns, may your chariot, whether old or new (1), come here often today (2). The opulent dawns shine (4), upon the Angirasas who are nine-rayed or ten-rayed and seven-faced (seven mouthed) (3).⁴

[*saptasye*: seven faced, one corresponding to each plane. See in the appendix 6, the essay 'Seven Worlds'; *kuvit*: offers; *angirah*: same as Angirasa seers, the human sages who are also powers of Agni]

¹ इदमु त्यत् पुरुतमं पुरस्तात् ज्योतिः (1), तमसो वयुनावत् अस्थात् (2),
नूनं दिवो दुहितरौ विभातीः (3), गातुं कृणवन् उषसो जनाय (4)

² अस्थुः उ चित्रा उषसः पुरस्तात् (1), मिता इव स्वरवो अध्वरेषु (2),
व्यू ब्रजस्य तमसो द्वारा उच्छन्तीः (3), अब्रन् शुचयः पावकाः (4)

³ उच्छन्तीः अद्य चितयन्त भोजान् (1), राधोदेयाय (2), उषसौ मघोनीः
(3), अचित्रे अन्तः (4), पणयः ससन्तु अबुध्यमानाः तमसो विमध्ये (5)

⁴ कुवित्स दैवीः सनयो नवो वा (1), यामौ बभूयात् उषसो वो अद्य (2),
येना नवगवे अङ्गिरै दशगवे सप्तास्यै (3), रेवती रेवदूष (4)

4.51.5: O Goddesses, with horses that are yoked by the truth (1), you quickly travel around the regions (of space) (2). You dawns awake the sleeping being, the *jīva* (3,5), whether in two states of consciousness or four, for action (to carry out its function) (4).⁵

[*ṛtayugbhiḥ*: (horses) yoked by truth, (6.65.2);

charathāya: for action, for movement, (1.36.14);

Two states: mind and matter; here and hereafter;

Four states: the basic four planes: matter, *prāṇa*, mind and the truth plane *ṛtam*;]

4.51.6: Where is that ancient one of those (Dawns) (1), through whom the works of the *Ṛbhus* were accomplished (2)? For as the bright Dawns happily proceed (3), they are not distinguished, being alike and undecaying (4).⁶

4.51.7: The blissful dawns have been there from ancient times (1). They are endowed with light as they enter (2). They are the truths and born of truths (3). The sacrificer who labours at the work (4), hymning with the words (or utterances) and praising with the *shamsa* lauds (5), quickly obtains the riches (6).⁷

[*āpa*: obtain; *shashamānaḥ*: those who labour at the work, see (4.41.3), (3.18.4)]

4.51.8: They spread around of similar form, moving from the front (1), (coming) from the same region (renowned) alike (2). Dawns the goddesses who awake from the seat of truth (3), are adored like the galloping rays (4).⁸

⁵ यूयं हि देवीः ऋतयुग्भिः अश्वैः (1), परिप्रयाथ भुव्नानि सद्यः (2), प्रबोधयन्तीः उषसः ससन्तं (3), द्विपात् चतुष्पात् चरथाय (4), जीवम् (5)

⁶ कं स्विदासां कतमा पुराणी (1), यया विधानां विदधुः ऋभूणाम् (2), शुभं यत् शुभ्रा उषसः चरन्ति (3), न वि ज्ञायन्ते सदृशीः अजुर्याः (4)

⁷ ता घा ता भद्रा उषसः पुरा असुः (1), अभिष्टिद्युम्ना (2), ऋतजात सत्याः (3), यासु ईजानः शशमान (4), उक्थैः स्तुवन् शंसन् (5), द्रविणं सद्य आपं (6)

⁸ ता आ चरन्ति समना पुरस्तात् (1), समानतः समना पंप्रथानाः (2), ऋतस्य देवीः सदसो बुधाना (3), गवां न सर्गा उषसो जरन्ते (4)

[*sargeṣhu*: gallopings, (4.3.12); (4.52.5) states, 'like galloping rays';
samanā: equal (6.4.1, 10.69.8); of similar form (line 1), renowned
 alike, of one mind, (4.51.9 line 2);

paprathe: spread wide, (10.69.2); *samānataḥ*: same region]

4.51.9: The Dawns, one and common, of infinite hues proceed (2), as
 of one mind (1). They are pure and luminous (4). With their brilliant
 bodies, they who are resplendent covered the darkness (ignorance)
 with its hugeness and mightiness (3).⁹

[*samānīḥ*: one and common, (10.191.3, 4);

abhva: mightiness and hugeness, (2.4.5), (6.4.3);

asitam: black, darkness, (4.13.4);

rushadbhiḥ: brilliant; *shukra*: resplendent]

4.51.10: May the goddesses, daughters of heaven, wide-shining (1),
 give us the divine felicities, full of successors (1). Awakening you for
 our happiness (3), may we become the lords of perfect hero-might
 (4).¹⁰

[*suṁvīrya*: perfect energy, perfect hero-might, (5.6.10, 5.13.5);

yona: happy, (5.4.11); *vibhātīḥ*: wide-shining, (3.6.7);]

4.51.11: O Daughters of heaven, wide-shining (1), I address you as the
 eye of intuition of yajña, O Dawns (2). May we be glorious among all
 persons (3). May heaven and divine earth establish that state in us
 (2).¹¹

[*ketuḥ*: eye of intuition, ray of intuition, (3.11.3, 5.11.3)]

⁹ ता इत् नु एव संमना (1), समानीः अमीतवर्णा उषसः चरन्ति (2),
 गृह्णन्तीः अभवम् असितं रुशद्भिः शुक्राः तनूभिः (3), शुचयो रुचानाः (4)

¹⁰ रयिं दिवो दुहितरो विभातीः (1), प्रजावन्तं यच्छत अस्मासु देवीः (2),
 स्योनात् आ वः प्रतिबुध्यमानाः (3), सुवीर्यस्य पतयः स्याम (4)

¹¹ तद् वो दिवो दुहितरो विभातीः (1), उषं ब्रुव उषसो यज्ञकैतुः (2),
 वयं स्याम यशसो जनेषु (3), तद् यौश्च धत्तां पृथिवी च देवी (4)

52. Uṣhas: The Divine

Riṣhi: Vāmadevaḥ Gautamaḥ

4.52.1: Perfect guide with night as sister

4.52.2: Friend of Ashvins

4.52.3: Master of felicities

4.52.4: Assail the haters of gods

4.52.5: Filled everything with delight

4.52.6: Protect us with your self-law

4.52.7: Fill the wide and beloved midworld

[Metre: Gāyatrī (8, 3)]

4.52.1: The perfect guide, the mother (1), shines out her radiance (at the departure) of her sister (night) (2). The daughter (of heaven) has been seen by all (3).¹

[*prati adarshi*: seen on all sides; *janī*: mother; *sūnarī*: the perfect guide, (1.48.10)]

4.52.2: She is richly brilliant like a horse (1). She is flushing red and is the mother of the rays (*gavām*); she is full of truth (2). The dawn (Uṣhas) has become a friend of the Ashvins (3).²

4.52.3: You are the friend of the Ashvins (1); you are the mother of the rays of light (2); O Uṣhas, you are the master of treasures (felicities) (3).³

4.52.4: You assail the haters (of gods), you are a conscious knower (1). You are full of the true words (2). We repeatedly awaken you (within us) with the affirming lauds (3).⁴

¹ प्रति ष्या सूनरी जनी (1), व्युच्छन्ती परि स्वसुः दिवो (2),
अदशिं दुहिता (3)

² अश्वैव चित्रा (1), अरुषी माता गवाम् कृतावरी (2),
सखा अभूत् अश्विनोः उषाः (3)

³ उत सखा असि अश्विनोः (1), उत माता गवामसि (2),
उत उषो वस्व ईशिषे (3)

⁴ यावयत्-द्वैषसं त्वा चिकित्वित् (1), सूनृतावरि (2),
प्रति स्तोमैः अभुत्स्महि (3)

4.52.5: The blissful Ray-cows are visible (1), like the galloping rays (2). The dawn has spread and filled (everything) with wide delight (3).⁵

[*sargaḥ*: see (4.3.12); *jrayaḥ*: delight, (1.140.9); *aprā*: has filled, (4.14.2)]

4.52.6: (O Uṣhas), wide in light, filling (the world with light) (1), you disperse the darkness with light (2). With your self-law, protect us again and again (3).⁶

4.52.7: You overspread the heaven with rays (1), O Dawn, with your brilliant light (3), (you fill) the wide and beloved midworld (2).⁷
[*ā tanoṣhi*: overspread]

53. Surya-Sāvitri, creator and Increaser

Riṣhi: Vāmadevaḥ Gautamaḥ

4.53.1: Vast, powerful and conscious thinker

4.53.2: All-seeing one, protector of world

4.53.3: Creates the rhythm of truth

4.53.4: Upholder of the laws and helper

4.53.5: The worlds

4.53.6: Offers great bliss and refuge

4.53.7: May he impel us during day and night

[Metre: Jagatī (12, 4)]

[In the Veda the deity Sūrya is often closely coupled with the deity Savitṛ or Savitri so that in many places the epithet Sūrya-Savitri is used to denote them together. RV (1.22.5) declares that Savitṛ is the knower, the god and the goal.

⁵ प्रति भद्रा अदक्षत गवां (1), सर्गा न रश्मयः (2),
आ उषा अप्रा उरु जयः (3)

⁶ आ-पृषुषी विभावरि (1), वि अवः ज्योतिषा तमः (2),
उषो अनु स्वधामव (3)

⁷ आ द्यां तनोषि रश्मिभिः (1), आ अन्तरिक्षम् उरु प्रियम् (2),
उषः शुक्रेण शोचिषा (3)

Sūrya-Savitri is the Godhead of the Supreme Truth and Knowledge, hymned as *ekam sat*, One Truth. He represents the truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or one who manifests all things, for creation is releasing *srj* or expressing what is already present in the Truth-will. This luminous vision and luminous creation are the two functions of Sūrya-Savitri.

All the other powers manifest in us after Savitr. This is the reason for the widespread use of the Gāyatri mantra of Vishvāmitra (3.62.10).

The name Sūrya is rarely used when there is a question of creation. Sūrya is reserved for his passive aspects as the body of Infinite Light. In his active power, he is addressed by various names like Savitri, Tvashtri, Mitra, Varuṇa, Bhaga and Aryamān; the latter four are the well-known solar deities, representing the Lords of Love and Harmony, Wideness, Divine Enjoyment, and Exalted Power respectively.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, — the sense also of the ordinary word for creation, *sr̥ṣhti*, — and so a production. The action of the causal Idea does not fabricate, but brings out by *tapas*, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.]

4.53.1: We adore the god Savitri for obtaining the vast and desirable good (1). He is the mighty one and conscious thinker (2), May he grant us of his own accord a (subtle) dwelling (3). May that great deity come here during both day and night to rise us up (or improve us) (*ut*) (4).¹

[*vṛṇīmahe*: embrace, (5.82.1); choose; accept; adore;

prachetasah: conscious thinker, (4.1.1);

āyan: come here; *ut*: raise (us) up;

¹ तद् देवस्य सवितुः वार्यं महद् वृणीमहे (1), असुरस्य प्रचेतसः (2), छर्दिः येन दाशुषे यच्छति त्मना (3), तन्नो महान् उत् अयान् देवो अक्तुभिः (4)

aktubhiḥ: by actions, (1.36.16); *aktūn*: nights, (1.68.1);
asurah: mighty one, (2.1.6, 4.2.5);]

4.53.2: (He is) the supporter of heaven, the creator and protector of the world (1). The seer puts on his golden armour (2). The all-seeing one is shining wide, filling (the world with light) (3). He has given birth to the utterance which is blissful and wide (4).²

[*prathyam*: shining wide, (3.14.4); *ukthyam*: utterance;
ajījanan: has brought to birth, (3.23.3)]

Here is the explicit mention of Savitar as *prajāpati*, the creator. The identification of Savitar with Prajāpati is stated explicitly in TB (1.6.4.1)* and Shat. Br. (12.3.5.1)⁺

4.53.3: Filling the earthly and celestial worlds with the light (1), the god with his own law creates the chant (or rhythm of truth) (for their well-being) (2). Creating and establishing the world by the actions (4), he puts forth his two hands for assisting (3).³

[*shlokaṃ*: rhythm of truth, chant of Word, (1.38.14, 1.57.12);
niveshayan: creating and establishing, giving refuge]

4.53.4: The god who is inviolable illumines the worlds (1), and protects the worlds by his laws of action (2). He extends his arms towards the creatures in the worlds (3). Upholder of the laws of workings, he reigns over the vast field (world) (4).⁴

[*adābhyaḥ*: inviolable, (5.5.2); *ajma*: field, (3.2.12)]

² दि॒वो ध॒र्ता भु॒व॑नस्य प्र॒जाप॑तिः (1), पि॒शङ्ग॑ द्रा॒पिं प्र॑ति॒ मुञ्च॑ते क॒विः
 (2), वि॒चक्ष॑णः प्र॒थय॑न् आ॒पृण॑न् (3), उ॒रु अ॒जी॒जन॑त् सवि॒ता सु॒प्तम्
 उ॒क्थ्य॑म् (4)

* prajāpati savitā bhūtvā prajā asṛjata (TB)

⁺ yo hi eva savitā sa prajāpatir iti vadanta (SB)

³ आप्रा॒ रजाँ॑सि दि॒व्यानि॒ पार्थि॑वा (1), श्लो॒कं दे॒वः कृ॑णुते स्वाय॒ धर्मे॑णे (2),
 प्र॒ बा॒हू अ॑स्त्राक् सवि॒ता स॒र्वी॒मनि॑ (3), नि॒वे॒शय॑न् प्रसु॒बन् अ॒क्तु॒भिः
 जग॑त् (4)

⁴ अदा॑भ्यो भु॒व॑नानि प्र॒चाक॑शद् (1), ब्र॒तानि॑ दे॒वः संवि॒ताभि॑ रक्षते (2),
 प्रा॒स्त्राक् बा॒हू भु॒व॑नस्य प्र॒जाभ्यो॑ (3), धृ॒तव्र॑तो म॒हो अ॒ज्म॑स्य राजति (4)

4.53.5: Savitṛ by his greatness pervades the three *antarikṣha* (worlds) (1), the three *rajāmsi* (worlds) and the three luminous planes (*rochanā*) (2). He journeys in the three heavens and the three earths (3). He, by himself, protects us with his three laws of actions (4).⁵

[*rochanā*: luminous planes, (6.7.7) (*sat-chit-ananda*).

Each world is a play of consciousness. Three *rochana* refers to the three luminous realms of *sat*, *chit* and *ānanda*, also referred to as *tridhātu*. The basic lower worlds in the Veda are three namely earth (*pṛthvī*), heaven (*dive*) and the *antarikṣha*, the midworld between them. These three are presumably the three *rajāmsi* (worlds) in line 2. Each of them has 3 parts as indicated in lines 1 and 3. There are three earths, heavens etc. The verse is too cryptic for a more detailed commentary.]

4.53.6: He manifests great bliss and offers the great refuge (for all) (1). He is the controller of both the things which are at rest and which are moving (2). May the god grant us happiness (3). May he (establish) the triple armour in our abode (for protecting us) from sin (4).⁶

[*prasavīta*: *pra savīta*: manifests;]

4.53.7: May the Savitar come to us in the order and time of the truth (1). May the abode grow (2). May Savitṛ establish in us the impelling forces (*iṣham*) and happy successors (3). May he stir us (or animate us) during days and nights (4). May he bring us the felicities along with the successors (5).⁷

⁵ त्रिः अन्तरिक्षं सविता महित्वना (1), त्री रजांसि परिभूः त्रीणि रोचना (2), तिस्रो दिवः पृथिवीः तिस्र इन्वति (3), त्रिभिर्ब्रतैः अभि नो रक्षति त्मना (4)

⁶ बृहत्सुप्तः प्रसवीता निवेशनो (1), जगतः स्थातुः उभयस्य यो वशी (2), स नो देवः सविता शर्म यच्छतु (3), अस्मे क्षयाय त्रिवरूथम् अहंसः (4)

⁷ आगन् देव ऋतुभिः (1), वर्धतु क्षयं (2), दधातु नः सविता सुप्रजाम् इषम् (3), स नः क्षपाभिः अहभिश्च जिन्वतु (4), प्रजावन्तं रयिमस्मे समिन्वतु (5)

54. Savitar

Riṣhi: Vāmadevaḥ Gautamaḥ

4.54.1: Distributes ecstasy among all

4.54.2: String of lives of successors

4.54.3: Deliver us from effects of arrogance

4.54.4: He spreads earth and upholds heaven

4.54.5: You control Maruts

4.54.6: Devotees who pour Soma

[Metre: 1-5, Jagatī; 6, Triṣṭup;]

4.54.1: Indeed, the god Savitar has manifested (1), we adore him (2). Now this day, the men (or gods) speak to him (3). He distributes the ecstasy among the human beings (4). May he establish the supreme treasures within us here (5).¹

[*vandya*: adorable, (10.4.1, 10.110.13) etc., one prayed to;
shreṣṭham: supreme, (3.21.2, 3) etc.]

4.54.2: You supported the gods, the masters of sacrifice (*yajñīyaḥ*) with the supreme immortality (1), and the supreme share (of Soma) (2). O Savitar, you uncover the string (3), of lives for human beings through the successors (4).²

[Line 4: Here is the mention of incarnation and its purpose. Each line of successors indicates a definite purpose.

suvasi: supported, (4.54.5); *dāmānam*: string, (8.23.2);

vi ūrṇuṣhe: you uncover, (8.39.6, 1.68.1);

jīvita: lives; *anūchīna*: successors;]

¹ अभूद् देवः संविता (1), बन्धो नु नं (2), इदानीमहं उपवाच्यो नृभिः (3), वि यो रत्ना भजति मानवेभ्यः (4), श्रेष्ठं नो अत्र द्रविणं यथा दधत् (5)

² देवेभ्यो हि प्रथमं यज्ञियेभ्यो अमृतत्वं सुवसिं (1), भागम् उत्तमम् (2), आदित् दामानं सवितः वि ऊर्णुषे (3), अनूचीना जीविता मानुषेभ्यः (4)

4.54.3: By the movements of ignorance, what we have done (1), against the divine persons, humble persons, persons of discernment because of our arrogance (2), and (whatever similar actions alone) against the god Savitar and other human beings (3), deliver us (from the effects of these actions) and make us sinless (4).³

[*prabhūh*: in the power of, (3.19.3);

suṇata: deliver us, (10.91.6); *puruṣhatvatā*: arrogance]

4.54.4: The divine acts of that Savitar should not be impeded (1). By them, he upholds the universe (2). By his gracious hands, he (upholds) the heights of heaven (4), and makes the earth to spread (3). This great power of his is true (5).⁴

[*variman*: spread;

āsuṇati: sends forth; (*āsuṇa*) in (5.82.5);

varṣman: at the height, (3.5.9, 10.70.1);

tat satyam: (there is) one truth, (3.39.5), (8.45.27);

ekam sat (1.164.46); *tat ekam*: (10.129.2);

‘Spreading the earth’ means bringing out all the potentials in it and spreading them, and use them.]

4.54.5: You have mastery over the deities (Maruts) whose leader is Indra, who are vast and who are in the mountains (1). You create (or support) the appropriate habitations for them (2). When they, who are always moving, stop you (*viyemira*) (3), they also have to stop at your command, O Savitar (4).⁵

[*kṣhyantam*: a master (10.140.5), have mastery, (8.19.35)]

³ अचि॒त्ती यत् च॑कृ॒मा (1), दै॒व्ये जने॑ दी॒नैः दक्षैः प्र॒भूती पू॒रुष॑त्वता (2),

दे॒वेषु॑ च स॒वितः मानु॑षेषु च (3), त्वं नो अत्र॑ सु॒वता॑त् अना॒गसः॑ (4)

⁴ न प्र॒मिये॑ स॒वितुः दै॒व्यस्य॑ तत् (1), यथा॑ बि॒श्वं भुव॑नं धा॒रयि॑ष्यति (2),

यत्पृ॒थि॒व्या वरि॑मन् (3), आ स्व॑ङ्गुरिः व॒ष्मन् दि॒वः सु॒वति॑ (4),

स॒त्यम् अस्य॑ तत् (5)

⁵ इन्द्र॑ज्ये॒ष्ठान् बृ॒हद्भ्यः पर्व॑ते॒भ्यः क्षया॑न् (1), ए॒भ्यः सु॒वसि॑ प॒स्त्या॑वतः

(2), यथा॑यथा प॒तय॑न्तो वि॒येमि॑र (3), ए॒वैव त॑स्थुः स॒वितः स॒वाय॑ ते (4)

4.54.6: The devotees joyfully pour everyday the Soma (2), for three days to Savitar (1). May Indra, heaven and earth, Sindhu with the waters (3), and Aditi with the Adityas, bestow happiness upon us (and them) (4).⁶

[*ā suvanti*: pour; *saubhagam*: happiness (8.11.10);

savāsa: Soma-delight (S), (occurs once)]

55. All-gods

Riṣhi: Vāmadevaḥ Gautamaḥ

4.55.1: Mitra and Varuṇa, rescue us from mortality

4.55.2: Thinkers of truth and achievers

4.55.3: Aditi who offers divine dwelling

4.55.4: The path of happy goal

4.55.5: Protect us from the sins of the world

4.55.6: Rivers with burning light

4.55.7: Divine unfailingly delivers us

4.55.8: Agni, lord of perfected enjoyment

4.55.9: Dawn, voice of truth

4.55.10: All the gods help us to reach the divine felicity

[Metre: 1-7, Triṣṭup (11, 4); 8-10, Gāyatrī (8, 3);]

[This hymn to the All-gods shows with a clear lucidity, the high aspiring hope with which these Vedic deities were invoked to favour all and bring the yajna to a happy culmination. (SA)]

4.55.1: O Vasus, who of you is our deliverer? Who is our defender (1)? O Heaven and earth, free of division, deliver us (2). O Mitra and Varuṇa, rescue us from the mortality that is too strong for us (3). O gods, who of you confirms us the supreme good in the march of sacrifice (4).¹

⁶ ये ते त्रिरहन् सवितः (1), सवासौ दिवेदिवे सौभगम् आसुवन्ति (2),
इन्द्रो द्यावापृथिवी सिन्धुः (3), अद्भिरादित्यैः नो अदितिः शर्म यंसत् (4)

¹ को वस्त्राता वसवः को वरूता (1), द्यावाभूमी अदिते त्रासीथां नः (2),
सहीयसो वरुण मित्र मर्तात् (3), को वो अध्वरे वरिवो धाति देवाः (4)

4.55.2: They illumine our high original seats (1). They, limitless in knowledge, dawn out, putting away our darkness (2). They, the imperishable arrangers, establish in us (the powers) (3). They, the thinkers out of the truth, the achievers, shine forth in light (4).²

4.55.3: By the illumining words, I seek for my companion, the divine felicity (2), the river Aditi who offers divine dwelling (1). O Night and Dawn (who are) unconquerable, so do you make it (4), that both the days shall utterly protect us (3).³

[*arkaiḥ*: illumining, (4.1.11);

sindhu: river (mainly), ocean; *nipāta*: protect us;

pastyām: dwelling, (1.25.10), (4.1.11)]

4.55.4: May Aryaman and Varuṇa distinguish the path (1). May Agni, the lord of impulsion, (distinguish) the path of the happy goal (2). O Indra and Viṣṇu, the gods, who are lauded (3), extend to us perfectly (*su*) the peace in which are the powers (*nṛvat*), the mighty protection (4).⁴

[*nṛvat*: gods, (6.1.12); powers; *stavāna*: affirmed; lauded;

amavat: mighty, (8.75.13);]

4.55.5: I embrace the increasings of Parvata and of Maruts (1), and that of Bhaga, our divine deliverer (2). May the master of things (*pati*) protect us (*pāt*) from the sin of the world (3). May Mitra keep us far from the sin against Mitra (4).⁵

[*avāmsi*: increasings; *janyat*: world, peoples;]

² प्र ये धामानि पूर्याणि अर्चान् (1), वि यत् उच्छान् विंयोतारो अमूराः (2), विधातारो वि ते दधुः अर्जसा (3), ऋतधीतयो रुरुचन्त दस्माः (4)

³ प्र पस्त्याम् अदितिं सिन्धुम् (1), अर्कैः स्वस्तिम् ईळे सख्याय देवीम् (2), उभे यथा नो अहनी निपातं (3), उषासानक्तां करताम् अदब्धे (4)

⁴ वि अर्यमा वरुणः चेति पन्थाम् (1), इषस्पतिः सुवितं गातुम् अग्निः (2), इन्द्राविष्णू नृवत् उ षु स्तवाना (3), शर्म नो यन्तम् अमवद् वरूथम् (4)

⁵ आ पर्वतस्य मरुताम् अवांसि (1), देवस्य त्रातुः अत्रि भर्गस्य (2), पात् पतिः जन्यात् अहंसो नो (3), मित्रो मित्रियात् उत न उरुष्येत् (4)

4.55.6: Now shall one affirm the goddesses Earth and Heaven and Ahirbudhnya (1), by all the things desired that we must obtain (2). As if to possess the ocean by their wide ranging (3), they have uncovered the (hidden) rivers (5), that are voiceful with the burning light (4).⁶

[Ahirbudhnya: he (Indra) who awoke the snake-demon Ahi; also name of a seer in (10.92.12). For a brief discussion, see the note in (10.92.2), in 'Rig Veda Samhita: Tenth Maṇḍala' (SAKSI);]

4.55.7: Along with the gods, may goddess Aditi protect us (1). May the divine deliverer deliver us, undeviatingly (or unfailing) (2). Let us not diminish the foundation of Mitra and Varuṇa (3), and the high level of Agni (4).⁷

4.55.8: Agni is the lord of that vast substance of riches and (1), the lord of perfected enjoyment (2). He lavishes on us those abundances (3).⁸

[*mahate saubhagāya*: vast enjoyment of bliss, (5.28.3);]

4.55.9: O Dawn, queen of plenitude (1), bring to us the many desirable boons, O voice of the truth (2), you who has in you all the plenty (3).⁹

4.55.10: To that goal, may Savitar, Bhaga, Varuṇa, Mitra, Aryaman and Indra (1), move aright for us with riches of our felicity (2).¹⁰

⁶ नू रौदसी अहिना बुध्यै न स्तुवीत देवी (1), अप्येभिः इष्टैः (2),
समुद्रं न संचरणे सनिष्यवौ (3), घर्मस्वंसो (4), नद्यो अपं व्रन् (5)

⁷ देवैर्नो देवी अदितिः नि पातु (1), देवस्त्राता त्रायताम् अप्रयुच्छन् (2),
नहि मित्रस्य वरुणस्य धासिम् अर्हामसि (3), प्रमियं सानु अग्नेः (4)

⁸ अग्निः ईशे वसव्यस्य (1), अग्निर्महः सौभगस्य (2),
तानि अस्मभ्यं रासते (3)

⁹ उषो मघोनि (1), आ वह् सूनृते वार्या पुरु अस्मभ्यं (2), वाजिनीवति (3)

¹⁰ तत् सु नः सविता भगो वरुणो मित्रो अर्यमा इन्द्रो (1),
नो राधसा गमत् (2)

56. Heaven and Earth

Riṣhi: Vāmadevaḥ Gautamaḥ

4.56.1: Deity Parjanya separates them

4.56.2: Leaders of yajna

4.56.3: Prajāpati, the creator

4.56.4: Armour-like protections

4.56.5: We proclaim you

4.56.6: Your bodies shine with discernment

4.56.7: You accomplish the work of your friend (yajamāna)

[Metre: 1-4, Triṣṭup (11, 4); 5-7, Gāyatrī (8, 3);]

4.56.1: May the vast Heaven and Earth with the supreme splendour (1), be present here where the illuminating rik mantrās (are chanted) (2). May the sounding and showering deity (Parjanya) who sharpens the vast (heaven and earth) and separates them (be here) (3). May the Maruts who widen them more (be here) (4).¹

[*paprathānebhiḥ*: widen more, (5.87.7); *variṣṭha*: to sharpen, (5.48.3); *shuchayadbhiḥ*: shining, illuminating, (10.4.6); widening means bringing out the hidden potentials;]

4.56.2: They (Heaven and Earth) are the goddesses among the gods; they are (a part) of the sacrifice among the masters of sacrifice (1). They are harmless, fixed and diffusing (2). They are full of truth (*ṛta*), who betray not and their sons are the gods (3). They are the leaders of the sacrifice and are (praised by) illuminating riks (4).²

[Here Heaven and Earth are addressed as two goddesses in their function as nourishing powers.]

¹ म॒ही द्यावा॑पृथि॒वी इ॒ह ज्येष्ठै॑ रु॒चा (1), भ॒वतां॑ शुचय॑द्भिः अ॒कैः (2),
यत् सी॑ वरि॒ष्ठे बृ॒हती वि॑मि॒न्वन् रु॒वत् ह उ॒क्षा (3), पंप्र॑थानेभिः ए॒वैः (4)

² दे॒वी दे॒वेभिः॑ यज॒ते यज॑त्रैः (1), अ॒मि॒नती॑ तस्थतुः उ॒क्षमा॑णे (2),
ऋ॒ताव॑री अ॒द्रुहा॑ दे॒वपु॑त्रे (3), य॒ज्ञस्य॑ ने॒त्री शुचय॑द्भिः अ॒कैः (4)

4.56.3: He (Prajāpati) was perfect in work in the worlds (1). He has given birth to these two, Heaven and Earth (2). He, the wise thinker, impelled with his energies (4), the two worlds which are vast, profound, firm and are unsupported (3).³

[*sah*: he; Prajāpati, the creator (S);

sumekah: firm or constant, (4.6.3); beautiful (S);

dhīrah: wise thinker, (5.2.11); *gabhīra*: profound;

svapa: *su-apa*: perfect in work]

4.56.4: May the Heaven and Earth (1), who are common in joy, impel us associated with our wives (3), to possess vast armour-like protections (2). May they, who are wide and masters of sacrifice, protect us everywhere (3). May we be endowed with intellect, chariot horses and followers (5).⁴

[*rathyaḥ*: chariot horses, (4.1.3); *sadāsāḥ*: *sadā-sāḥ*, those who are with us all the time (*sadā*); followers, (occurs once)]

4.56.5: O Vast Heaven and Earth, we bring with us a song of praise which confirms you (1). We approach to proclaim you, O pure ones (2).⁵

[*prashastam*: high proclaimed, (7.1.5); *upa*: approach;]

4.56.6: Mutually purifying each other, your bodies shine with your own discernment (1). From ancient times, you carry the truth (2).⁶

[*dakṣaiḥ*: discernment; *mithaḥ*: mutually;]

4.56.7: O mighty (Heaven and Earth), you accomplish (the works) of your friend (yajamāna) (1), filling him with the truth and carrying him to the beyond (2). May you sit around the yajña (3).⁷

[*sādhata*: accomplish;]

³ स इत् स्वपा भुवनेषु आस (1), य इमे द्यावापृथिवी जजान (2),

उर्वी गभीरे रजसी सुमेकं अबंशे (3), धीरः शच्या समैरत् (4)

⁴ नू रौदसी (1), बृहद्भिः नो वरूथैः (2), पत्नीवद्भिः इषयन्ती सजोषाः (3),

उरूची विश्वे यजते नि पातं (4), धिया स्याम रथ्यः सदासाः (5)

⁵ प्र वां महि द्यवी अभि उपस्तुतिं भरामहे (1), शुंची उप प्रशस्तये (2)

⁶ पुनाने तन्वा मिथः स्वेन दक्षेण राजथः (1), ऊह्यथै सनात् ऋतम् (2)

⁷ मही मित्रस्य साधथः (1), तरन्ती पिप्रती ऋतम् (2),

परि यज्ञं नि षेदथुः (3)

57. Lord of the field and of work

Riṣhi: Vāmadevaḥ Gautamaḥ

4.57.1: Lord of field, our friend

4.57.2: Bestow on us the delight of love

4.57.3: May we move in his path

4.57.4: Happy farming work

4.57.5: *shuna* and *sīra*, twin-powers

4.57.6: *sīta*, the symbolic furrow

4.57.7: Milk of knowledge

4.57.8: All around bliss (*shunam*)

[Metre: 1,4,6-7, Anuṣṭup (8,4); 2-3, 8, Triṣṭup (11,4); 5, Purauṣṇik (12/8/8);]

4.57.1: With the master of the field as our friend (1), we are victorious (in our endeavours) (2). (May he) nourish us with the Ray-cows, the life-energies (horses) (3). May he be gracious in this way (4).¹

[Also in TS (1.1.14.7)]

4.57.2: Establish in us (or milk for us) (3), the honeyed wave (of the delight of love), O lord of the Field (1), as the milch cow yields her milk (*payah*) (2). May the lords of truth make us happy (5), by the shower of honey which is purifying like clarity (or discrimination) (4).²

[Also in TS (1.1.14.8)]

madhumantam ūrmim: honeyed wave, (4.58.11);

samudrāt ūrmim: wave from ocean, (4.58.1);]

4.57.3: May the growths of earth, the heaven and waters be honeyed (1). May the midworld be honeyed (2). May the lord of the fields be sweet to us (3). Not harmed (by enemies), may we move in the path of this lord of fields (4).³

¹ क्षेत्रस्य पतिना वयं हितेनैव (1), जयामसि (2),

गामश्च पोषयित्वा (3), स नो मृळाति इदृशौ (4)

² क्षेत्रस्य पते मधुमन्तम् ऊर्मिं (1), धेनुरिव पयो (2), अस्मासु धुक्ष्व (3),
मधुश्रुतं घृतमिव सुपूतम् (4), ऋतस्य नः पतयो मृळयन्तु (5)

³ मधुमतीः ओषधीः द्याव आपो (1), मधुमत् नो भवतु अन्तरिक्षम् (2),
क्षेत्रस्य पतिः मधुमान् नो अस्तु (3), अरिष्यन्तो अनु एनं चरेम (4)

[*ariṣhyantaḥ*: who meet no hurt, (2.8.6);

oshadhīḥ: growths of earth;]

4.57.4: May the oxen (draw) happily (1), the men (labour) happily (2); the plough furrow happily (3). May the ropes (reins) bind the animals in an appropriate way (without causing pain) (4). May the goad impel (the animals) blissfully (5).⁴

[*lāngalam*: plough; *ashtram*: goad;

shunam: bliss, (6.16.4); *varatra*: reins; *ut-ingaya*: impel;

madhu in verses (1-3) is the bliss or *ānanda*. The *ānanda* is released by conscious work. The Soma, the delight of existence, is released by work.]

4.57.5: May *shuna* and *sīra* be pleased by this our praise (1). May they sprinkle this (earth) with the bliss (3), which you have created in heaven (2).⁵

[*shuna-sīrau*: The two indicate the forces of *prāṇa* (Vāyu) and of mind (Indra) which should be in full accord in all conscious work; ancient authorities interpret the two in different ways: Vāyu-Sun (Yaska), Indra-Vāyu (Shaunaka), Vāyu (Ashvalāyana), Indra and Sūrya (Ashvalāyana).

The physical meanings are: *sīrā*: plough, plow; *shuna*: plough-share (or plow-share), a part of the plough that cuts the furrow; Note that S regards *sīrā* as 'rivers' in (4.19.8).]

4.57.6: Blissful *sītā*, be present, we offer our obeisance to you (1). May you may be felicitous to us (2). May you yield us abundant results (or fruits) (3).⁶

[*sītā*: the furrow, symbolic of action;]

⁴ शुनं वाहाः (1), शुनं नरः (2), शुनं कृषतु लाङ्गलम् (3),
शुनं वरत्रा बध्यन्तां (4), शुनमष्ट्राम् उत् इङ्गय (5)

⁵ शुनासीरौ इमां वाचं जुषेथां (1), यद् दिवि चक्रयुः (2),
पयः तेन इमाम् उर्ष सिञ्चतम् (3)

⁶ अर्वाचीं सुभगे भव सीते वन्दामहे त्वा (1),
यथा नः सुभगा असंसि (2), यथा नः सुफला असंसि (3)

4.57.7: May Indra take hold of *sīta* (1). May Pushan guide her (2). May she, well stored with bliss, yield us the milk of knowledge, year after year (3).⁷

[This is in Atharva Veda (3.17.4)]

4.57.8: May the *shuna* break up our land happily (1). May the farmer go happily with the oxen (2). May Parjanya (grant us) sweet showers happily (3). May *shuna* and *sīra* grant us happiness (4).⁸

[Also in TS (4.2.5.6);

shunam: bliss or happiness;

phālā: the part of plow (plough) which breaks the land;]

58. Secret of Veda

Rishi: Vāmadevaḥ Gautamaḥ

4.58.1: The honeyed wave of Soma

4.58.2: Ejects the secret name of delight

4.58.3: One with four horns, three feet, seven hands

4.58.4: Gods found the triply placed clarity (*ghṛta*)

4.58.5: Streams of clarity move from the heart-ocean

4.58.6: Streams are like a straining horse

4.58.7: Become purified by the heart within, and the mind

4.58.8: Streams flow to All-knowing Agni

4.58.9: Streams flow to the birthplace of yajna

4.58.10: Lead this yajna to the gods

4.58.11: Our life is between two oceans

[Metre: 1-10, Triṣṭup (11, 4); 11, Jagatī (12, 4);]

[This sūkta is said to contain the Secret of Veda by (SA). See the essay, 'Understanding the Secrets in Veda (Details of Inner yajna)' in the appendix.]

⁷ इन्द्रः सीतां नि गृह्णातु (1), तां पूषा अनु यच्छतु (2),
सा नः पर्यस्वती दुहाम् उत्तराम् उत्तरां समाम् (3)

⁸ शुनं नः फाला वि कृषन्तु (1), भूमिं शुनं कीनाशा अभि यन्तु बाहैः (2),
शुनं पर्जन्यो मधुना पयोभिः (3), शुनासीरा शुनम् अस्मासु धत्तम् (4)

4.58.1: A honeyed wave climbs up from the ocean (1), and by means of this mounting wave which is Soma, one attains entirely to immortality (2). That wave (or that Soma) is the secret name of the clarity (3). It is the tongue of the gods, it is the nodus of the immortality (4).¹

[*amshu*: Soma, the pure delight, (5.43.4); *udārat*: climb;

madhu and words beginning with *madhu* occurs in about 120 mantrās. The word *madhumān madhumantam* occurs 50 times indicating the importance and wide spread use of the concept of bliss conveyed by the word. Similarly *ūrmi* (wave), *ūrmayah* etc., occurs about 80 times. RV especially in the ninth maṇḍala dedicated to the Delight of Soma which flows. Honeyed wave (*madhumān ūrmih*) occurs in (9.110.11) also.

See the sūkta (4.45) describing the journey of Ashvins, the lords of enjoyment which is related to the journey described here.]

4.58.2: Let us give expression to this secret name of the clarity (1). Let us hold it in this world-sacrifice by our surrenderings (or submissions) to Agni (2). He is the four-horned bull of the worlds (4). When he listens to the soul-thought of man in its self-expression (3), he ejects that secret name of delight from its hiding place (5).²

[*gaura*: light, ananda; deer; *shasyamānam*: self-expression; *avamīt*: ejects; *brahmā*: soul-thought, mantra]

4.58.3: (For the Puruṣha), the Man-bull, four are his horns (1); three are his feet (2); his heads are two (3), his hands are seven (4); (he is) triply-bound (5). The bull roars aloud (6). Great is the divinity that has entered into mortals (7).³

¹ स॒मु॒द्रात् ऊ॒र्मिः म॒धु॒मान् उ॒दा॒रत् (1), उ॒पां॒शुना॒ सम् अ॒मृत॒त्वम् आ॒न॒द्
(2), घृ॒तस्य॒ नाम॒ गु॒ह्यं यद॒स्ति (3), जि॒ह्वा दे॒वाना॑म् अ॒मृत॒स्य नाभिः॑ (4)

² व॒यं नाम॒ प्र ब्र॑वामा घृ॒तस्य॒ (1), अ॒स्मिन् य॒ज्ञे धा॑रयामा नमो॒भिः (2),
उ॒पं ब्र॑ह्मा शृ॒णवत् श॒स्यमा॑नं (3), च॒तुःशृ॑ङ्गो (4), अ॒वमी॑द् गौ॒र ए॒तत् (5).

³ च॒त्वारि॑ शृ॒ङ्गा (1), त्रयो॑ अस्य॒ पादा॑ (2), द्वे शी॒र्षे (3), स॒प्त ह॒स्तासो॑ अस्य
(4), त्रिधा॑ ब॒द्धो (5), वृ॒षभो॑ रौर॒वीति॑ (6), म॒हो दे॒वो म॒र्त्यान् आ॑ वि॒वेश (7)

[Four horns: four divine principles *sat*, *chit*, *ānanda* and *ṛtam* (Truth);

Three feet: the three human principles: mentality (*mana*), vital dynamism (*prāṇa*) and material substance (*anna*);

Two heads: double consciousness of soul and nature, *puruṣha* and *prakṛti*;

seven hands: seven natural activities corresponding to seven principles, the four divine and three human given above;

triply bound: bound in the mind, bound in the life-energies and bound in body;

See also the essay 'Seven Worlds' in the appendix 6.]

4.58.4: The gods sought and found the *ghṛta* (3), which is triply-placed (1), in the cow (*gavi*) (which is) hidden by (the evil-trafficker) Paṇi (2). One Indra produced, one Sūrya (4), one the gods fashioned by the self-law out of Vena (5).⁴

[The cow is Aditi, the infinite consciousness hidden by the Paṇi in the subconscious. From the subconscious in us rise the sensations, emotions, instincts, impulses and also all those high intuitions and inspirations that travel widely before arriving in the form of intelligence. The heart in the Vedic psychology is not restricted to the seat of emotions. It includes the large track of subconscious.

In this subconscious the gods found the *tridhā ghṛtam*, triple clarity. The triple corresponds to the powers of Indra, Sun and Soma or Vena. This is expressed in lines 4 and 5.

Indra is the master of the thought-mind; Sūrya is the master of supramental light. Vena is Soma, the master of mental delight of existence, creator of the sense-mind. See also the appendix 3.]

4.58.5: I look forward to the streams of clarity (3), for in their midst is the golden reed (*hiranyayo vetaso*) (4). These (streams of waters) move from the heart-ocean (1), penned by the enemy in a hundred enclosures; they cannot be seen (2).⁵

⁴ त्रिधा हितं (1), पणिभिः गुह्यमानं गवि (2), देवासौ घृतम् अन्वविन्दन् (3), इन्द्र एकं सूर्य एकं जजान (4), वेनात् एकं स्वधया निः तंतक्षुः (5)

⁵ एता अर्षन्ति हृद्यात् समुद्रात् (1), शतव्रजा रिपुणा न अवचक्षे (2), घृतस्य धारा अभि चाकशीमि (3), हिरण्ययो वेतसो मध्य आसाम् (4)

[Out of the ocean of heart (*hṛdyāt samudrāt*) rise the streams of water which has clarity that is hidden (*ghṛtasya dhārāḥ*). The poet states in the next verse that as the flow of the waters goes up, it becomes progressively purified by the mind (line 2 in verse 6). Then the mental clarity which is hidden manifests. The ocean of heart (*hṛdyāt samudrāt*) is same as the subconscious mentioned in the notes of the earlier verse.

The journey starts from the heart-ocean as mentioned in line 1. It terminates in the superconscious ocean *ṛtam bṛhat* (verse 11). The life of the living being is in between the two oceans. As the soul climbs, it is energized by these purified streams of clarity.]

4.58.6: Entirely they stream like flowing rivers (1), becoming purified by the heart within and the mind (2). These move, waves of the clarity (3), like animals under the mastery of their driver (4).⁶

[Verses 6,7: The divine knowledge is all the time flowing constantly behind our thoughts, but is kept from us by the internal enemies who limit our mind to the sense-action and sense-perception. Even though the waves of our being beat on the banks of the superconscious, they are unable to cross the barrier. The line 4 of verse 6 states that they are like horses completely controlled. Only when these waves are nourished in full by the light, they are like the steed which breaks its limits (line 5, verse 7) and the streams of clarity flow to the superconscious ocean. The goal is mentioned in line 4, verse 10, as the honey, the Ananda. See lines 5 and 4 in verse 11.]

4.58.7: As if on a path in front of the (upper) ocean (*sindhu*) (1), the mighty ones (streams of clarity) move with forceful speed in a compact way (3), but limited by the vital force (*vāta*, *vāyu*) (2). The streams of clarity are like a straining horse (4), which breaks its limits (5), as it is nourished by the waves (6).⁷

[Also in TS (4.2.9)]

⁶ सम्यक् स्रवन्ति सरितो न धेनां (1), अन्तः हृदा मनसा पूयमानाः (2),

एते अर्षन्ति ऊर्मयो घृतस्य (3), मृगा इव क्षिपणोः ईषमाणाः (4)

⁷ सिन्धोरिव प्राध्वने शूघनासो (1), वार्तप्रमियः (2), पतयन्ति यद्वाः (3),

घृतस्य धारां अरुषो न वाजी (4), काष्ठा भिन्दन् (5),

ऊर्मिभिः पिन्वमानः (6)

4.58.8: (The streams) flow towards Agni (1,3), just as women, graceful and smiling, make their way to the assembly (or wedding) (2). The streams of clarity meet the high-kindled Agni (4). The all-knower accepts them rejoicing (5).⁸

[*sam nasanta*: meet, (8.72.14); *haryati*: rejoicing, (10.4.3);
samana: assembly;]

4.58.9: I see them putting forth a revealing light (2), like maidens going to the wedding (1). The streams of clarity flow freely towards that (ocean above) (4), from which the Soma-delight is pressed out and the sacrifice is born (3).⁹

[*abhi añjāna*: putting forth (on us), (2.8.4);
añji: a revealing light, see (1.36.13, 5.52.15);
vahatum: wedding;]

4.58.10: (The streams) impel our auspicious lauds to the outpourings of knowledge (*gavyam*) (1). Establish in us the riches of happy-good (2). Lead this yajña to the gods (3). The streams of clarity flow to the honey, the Ānanda (4).¹⁰

[Line 4: The goal is that which is all-honey, it is ānanda or the superconscient ocean;

arṣhanti: impel, (1.105.12); move from, (4.58.5)]

⁸ अ॒भि प्र॑वन्त॒ (1), सम॑नेव॒ योषाः॑ क॒ल्या॒ण्यः॑ स्मर॑य॒माना॑सो (2), अ॒ग्निम् (3), घृ॒तस्य॑ धा॒राः स॒मिधो॑ न॒सन्त॒ (4), ता जु॑षा॒णो ह॑र्यति॒ जा॒तवे॑दाः (5)

⁹ क॒न्या इ॒व ब॒हुत॑म् ए॒तवा॑ उ॒ (1), अ॒ञ्जि अ॒ञ्जाना॑ अ॒भि चा॑क॒शीमि॑ (2), यत्र॑ सोमः॒ सूय॑ते॒ यत्र॑ य॒ज्ञो (3), घृ॒तस्य॑ धा॒रा अ॒भि तत् प॑वन्ते (4)

¹⁰ अ॒भ्यर्ष॑त सु॒ष्टुतिं॑ ग॒व्यम् (1), अ॒जिम॑स्मासु॒ भ॒द्रा द्र॑वि॒णानि॑ धत्त (2), इ॒मं य॒ज्ञं न॑यत॒ दे॒वता॑ नो (3), घृ॒तस्य॑ धा॒रा म॑धु॒मत् प॑वन्ते (4)

4.58.11: The whole of existence is established above in the seat of divine Puruṣha (1), (secondly) in the heart and the inner-ocean, (i.e., the heart-ocean), (ocean of subconscious) (2), and thirdly in the life of man (3). May we taste that honeyed wave of yours (of Agni, the divine Puruṣha, the four-horned bull of the worlds) (5), which is born in the force of the waters where they come together (4).¹¹

[*shritam*: established, (3.9.3, 3.9.4); *adhi*: above;

Line 2: heart-ocean; same as *hṛdyat samudra* in (4.58.5) same as '*apraketam*' in (10.129.3).

Line 1: Seat of divine Puruṣha, same as 'Superconscious' '*supraketam*' in (5.40.2), (10.36.5)]

¹¹ धामन् ते विश्वं भुवन्मर्धि श्रितम् (1), अन्तः समुद्रे हृदि (2), अन्तः आयुषि (3), अपामनीके समिथे य आभृतः (4), तमश्याम मधुमन्तं त ऊर्मिम् (5)

II. Appendices

- 1. The Basic Ideas of Rig Veda**
- 2. Understanding the Secrets in Rig Veda
(Details of Inner Yajna)**
- 3. Subconscious of an individual**
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1. The Basic Ideas in Rig Veda

The Rig Veda Samhita is arranged in ten books or Maṇḍalās of which the books two through seven are given each to the hymns of a single ṛishi or his family. The names of these six ṛishis are Gṛtsamada, Vishvāmitra, Vāmadeva, Atri, Bharadvāja and Vasishṭha.

The First, Eighth and Tenth Maṇḍalas are collections of sūktās by various ṛishis. The Ninth Maṇḍala has all hymns dedicated to a single deity, Soma, the delight of existence. The total number of ṛishis of RV is about 400, which includes about 30 women ṛishis.

“Rig Veda is one in all its parts. Whichever of the ten Maṇḍalas we choose, we find the same substance, the same ideas, the same images, same phrases. All the ṛishis are the seers of a single truth and use a common language in its expression. . . . They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion”. (SA)

The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra, Soma, Sūrya etc., and goddesses such as Aditi, Sarasvati etc. The singers regard these gods and goddesses as their friends and associates. All these gods are aspects of the Supreme One and they act harmoniously. Each god has a specific function and an associated personality endowed with certain powers to carry out the function. The boons asked by these singers or ṛishis are in several steps. First of all, the cosmic powers are prayed to come to the vicinity of the singers and manifest the psychological powers associated with each deity. Note that the Vedic people or these poets are not primitive agriculturists. They lived in a highly cultured society. Their ideal was to attain perfection in all the works they were doing during all their waking hours. They did not set up artificial compartments such as worldly-life and spiritual-life. Their aim was to manifest the divine life on earth.

Any work has three components namely mental knowledge, force or will-power, and delight. The cosmic powers associated with these aspects are Indra, Agni and Soma. Agni is the most important and most universal of all Vedic gods. The God Agni has many powers, the most prominent among them is the will-power. He is the seer-will *kavikratu* (1.1.5) or the will in the heart (*kratu hrđi*), (4.41.1). To begin and complete a task, will-power is a prerequisite. The deity Indra is associated with the realm of mental knowledge. Soma is the delight of existence which is released by doing any work in a conscious manner, being fully aware of it in its entire execution. Hence in the early stages, the singers pray for the presence of these three gods so that they may manifest their respective powers. A human being performs all the tasks on hand perfectly to the extent of his/her openness and receptivity to the powers of gods.

The preliminary success achieved by these singers makes them pose deeper questions and pray for the revelation of answers.

“The greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, resides in its application to the inner life of man. Man lives in the physical cosmos subject to death and the “much falsehood”

(*anṛtasya bhūreḥ*, 7.60.5) of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, (*ṛtasya panththāḥ*, 7.66.3, 3.12.7). Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, (*ekam sat*, 1.164.46), supracosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of ordinary mortal existence. There is the discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is the conquest of death, the secret of immortality, the perception of a realizable divinity of the human spirit. This was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, (*pūrve pitarāḥ manuṣhyāḥ*, 10.130.6) founded a great and profound civilization in India." (SA)

2. Understanding the Secrets in Rig Veda (Details of Inner Yajna)

- 2.1: Background
- 2.2: Some aspects of secrets
- 2.3: Consciousness
- 2.4: The visual spectrum: analogy
- 2.5: Between the two oceans
- 2.6: Journey
- 2.7: Battles
- 2.8: Steps in the journey
- 2.9: The practicum
- 2.10: One and many; totality and details; Aditi and Diti
- 2.11: Conclusion

2.1: Background

The goal of human existence is the achievement of all around perfection, harmony etc. Human life is a journey which continues from birth to birth. This goal cannot be achieved in a single life time. Each individual has to view his/her life as a journey, each birth being only a stage in the journey. Everyone learns somethings in a single lifetime. But if we become more and more aware of the experiences in our life and their connections, then we learn more. In understanding the journey, it is important to know the basic structure of the inner body of a human being. It has at least three bodies usually called as the sheath of matter (*anna*), the sheath of life-energy (*prāṇa*) and the mental sheath. There are others also. For achieving the journey, we have to perfect these bodies or the powers in these bodies.

Sri Aurobindo states in a letter to a disciple: “Men and women do not know themselves and have not learned to distinguish the different parts of their being. Usually all these are lumped together by them as mind because it is through a mentalised perception and understanding that they know or feel. It is a part of yoga to become conscious of the great complexity of our nature, see the different forces that move it and get a control of directing knowledge. We are

composed of many parts each of which contributes something to the total movement of our consciousness, our thought, will, sensation, feeling, action, but we do not see the origination or the course of these impulses. We are aware only of their confused and pell-mell results on the surface.

The remedy can only come from the parts of being already turned to light. To kindle the flame of aspiration which will awaken the parts and to call the light of divine consciousness is the first step."

Rig Veda gives a number of hints in developing this knowledge. We will focus on these hints and connect them using the intuitions and explanations given by Sri Aurobindo.

Riṣhi Vāmadeva states in the mantra (4.3.16) that, 'I have spoken the words of guidance, secret words. They are the seer-wisdoms (*kāvyāni*) that speak out their inner meaning to the seer'".

What is the secret? It is the attainment of all-sided perfection, self-achievement and immortality even while living on earth. This condition is also termed as divinizing our life.

Rig Veda is not like a modern text-book giving the details of this attachment step by step, after making many approximations and simplifications. Each sūkta of the Rig Veda contains a particular power which eventually becomes accessible to the person who chants it repeatedly knowing its meaning. In the beginning, he/she may not know any meaning at all. At every repetition, the inner meaning reveals itself more and more. Hence Veda is a book of works developing these powers and utilising them in the great journey of divinizing life. In contrast the later philosophies like Vedānta are books of knowledge with the aim of liberation from life as the supreme goal.

2.2: Some aspects of the Secret

Clearly some aspects of the secrets are the psychological powers of the various deities such as Agni, Indra, Soma, Sarasvatī, Aditi etc., and the methods of developing these powers in our subtle bodies. This subject has been described in our compact books and also in the essay, 'The Basic ideas in Rig Veda', in the appendix 1.

Note that the powers associated with the various deities are listed in the section (vi), pages (xiii-xiv) of the introductory portion.

Clearly developing these powers is only the first step. We still have no way of establishing the harmony between the various realms like the physical body, the emotion, nervous energies (*prāṇa*) and the mental body. Suffering, pain and error, the consequences of the lack of harmony, are very much with us in our everyday life. What to do?

2.3: Consciousness

The key to understanding the secrets of Veda is consciousness. The last mantra in Rig Veda (4.58.11) states that the life of all persons and beings is sandwiched between two infinite oceans, the subconscious ocean below and the superconscious ocean above. Clearly this verse is cryptic like most verses of Vāmadeva.

What is consciousness? As a first step, it is awareness. For example in our garden, there are several flowering plants. One rarely notices them; one day one becomes aware of a particular flower and spends a long time studying it and appreciating it. This is a good example of awareness, becoming aware of something which was already there, but which was overlooked.

Sri Aurobindo states that consciousness is not only the power of awareness, it is or has also a dynamic and creative energy. The word in Veda for consciousness is *chit*.^{*} *chit* is also *chit-shakti*, consciousness-force. It can answer to forces, and also put forth new forces. When we are in a difficult situation, we can use this force without doing anything physical. One will be amazed at the results obtained after some practice. Usually the response is termed a miracle.

Many thinkers of the nineteenth and early twentieth centuries in the West and their followers in India regarded consciousness as an epi-phenomenon created by brain and nervous activity. Now this view is considered as narrow by most researchers in the biological and psychological sciences.

* *chit* is quite different from *chitta*, the mental thoughts and other mental stuff

Consciousness is usually identified with mind only because in most cases, we become aware of something only when we are awake and use our mental powers. It is best to call the consciousness we experience as pertaining to the range of human waking state consciousness. This does not exhaust all the possible ranges of consciousness. For instance, our eyes can see and feel only a very small part of the range of electromagnetic vibrations. We will mention this example in some detail later. Similarly we hear only a small range of vibrations. The vibrations which have frequencies below this lower limit of this range or those above the upper limit are inaudible.

In the same way we can tentatively speak of the frequency¹ of the waves of nature in consciousness. Let us say that the corresponding numbers for the ordinary waking consciousness falls in a certain range $[f_1, f_2]$. The consciousness whose frequency is less than f_1 is said to be subconscious; all such entities constitute the subconscious ocean, *apraketam*.² It is mentioned in the Rig Veda mantra (4.58.11) as heart-ocean. Similarly the waves above and beyond the upper limit f_2 of the waking consciousness constitute the superconscious ocean (*supraketam*).³

Note that we have described the consciousness in general dealing with all manifestation, including all living beings. We will consider the case of individual human beings later. Note that both the oceans mentioned above, are infinite and dense, i.e., there is no part of which is empty.

It is said that this subconscious ocean has the record of all the happenings in the universe from the beginning. It is described very well in (10.129.3). "In the beginning, Darkness hidden by darkness was this all (1). This was all an ocean without any mental consciousness (*apraketam*) (2). All is hidden in the formless being

¹ Consciousness is too complex to be defined by a single parameter such as frequency. It cannot be described even by hundreds of parameters, let alone one. We use the word frequency since most persons are aware of it.

² (10.129.3)

³ (5.40.2, 10.36.5)

owing to the fragmentation of consciousness (3). Out of it one was born by the greatness of its energy (4).''

This is what is called as *asat* in (10.129.1). It is without any order because its contents are in fragments. In this *asat*, there is only the action of life-energy, but no power of mind which gives order. Now the supreme one has its birth by its own might (line 4). For more details see the essay, 'the subconscious ocean' in the appendix 3.

The superconscious ocean (*supraketam*) is an ocean of bliss, immortality and perfect mental consciousness. When we use the words, 'above' and 'below', it is with respect to the level of consciousness.

In the top ocean, there is perfect mental consciousness meaning that it is free of the impurities present in the lower ocean.

2.4: Visual spectrum: an analogy

Visible light is represented as a spectrum of six colours: violet, blue, green, yellow, orange and red (V,B,G,Y,O,R). Each colour represents a vibration characterized by a frequency or wavelength.

Violet has the highest frequency measured in Hertz (Hz), say f_1 , the red has the least frequency say f_2 . There are many types of waves beyond the range of our eye-sight. The waves which have frequency greater than f_1 are called ultraviolet radiation such as the Gamma rays, X rays etc. Similarly there are vibrations whose frequencies are below f_1 , (the frequency of the red colour) so-called infrared waves. To this category belong the microwaves, radio waves, waves of television (TV), mobile radios etc. The electronic devices associated with these waves are now in common use.

The same analogy carries over to the consciousness. What we call the surface consciousness is like the range of visible light denoted by the colours VBGYOR. What is called as inconscient or subconscious realm is like the infra-red. What is called as ultra-violet corresponds to the superconscious realm. Ultra means above or beyond; infra means below. We can call subconscious as infra-conscious.

Recall that the use of the words infra and supra (or ultra) is not infrequent. Infra-rationalist is one who does not know any rationality, he/she makes inconsistent statements all the time.

Supra-rational person is one who knows rationalism well, but does not follow it all the time because he/she knows its limitation.

Thus the subconscious can be called infra-conscious. The super consciousness can be called ultra-conscious.

The colour illustration has something deeper also. Each colour represents a psychological quality. This is mentioned in the essay in the appendix 5 entitled 'Colours: Psychological Interpretation'.

2.5: Between the two oceans

Between the two oceans mentioned in (4.58.11) are the three worlds connected with the human life namely, the world of matter (*anna*), the world of life-energies (*prāṇa*, midworld), the world of mind (*manas* or *dyau*). Note that these are all cosmic worlds.

Each one of us is aware of our life with its realm of life-energy, *prāṇa* and the mental realm. *Prāṇa* is that which empowers every organ of the human body to carry out its work. Note that even though the organs of human body like hands, legs, mouth do the actual physical work, it is the mind that really plans the work. For instance the body feels the sensation of hunger which is transmitted to the mind. The mind analyses the situation and instructs, one aspect of it, the *manas*, to plan the appropriate action. Note that we have not attached any importance to the physical body directly with its organs like lungs, heart, kidney etc., since they are of use only when they are powered by *prāṇa*, the life energy. Once the *prāṇa* leaves the body at the time of physical death, their limitation is clear.

The constitution of an individual human mirrors that in the cosmos. Here is the typical correspondence between microcosm (that pertaining to an individual) and the macrocosm (that pertaining to the entire cosmos). He/she is endowed with the two oceans and the worlds of matter, life and mind in between.

Note the idea of rebirth is common in Rig Veda. Rebirth is mentioned in many places in RV such as (1.140.12), (10.59.6,7), (10.18.5).

The essence of a human individual is its soul or *jīva*, mentioned in a number of places in RV. When the *jīva* wants to reincarnate in a particular parent, it brings its physical body or sheath of matter

from the cosmic (supraphysical) world of *anna* (matter). Similarly it brings with it the sheath of life-energy (*prāṇa*) and the sheath of mind from the corresponding cosmic world of *prāṇa* and cosmic world of mind respectively. The subconscious ocean of the individual is formed by the greater powers; it contains all the memories, impressions, habits, illnesses, desires etc., specific to the individual, as detailed in the essay 'Subconscious ocean' in the appendix 3.

The human being has no separate superconscious ocean. The aspects of the superconscious he/she has developed stays with him/her in his subtle chakras like the thousand petalled lotus. This lotus has openings to the superconscious ocean.

2.6: Journey

We have mentioned earlier that the goal of individual is the attainment of immortality, all-sided perfection, a divinized life. It is understood that such a stupendous journey cannot be achieved in a single life time. It requires numerous incarnations. We have mentioned earlier that RV has several references to the rebirth. Who is the traveler? It is the soul. It is a spark of the divine which comes down into the manifestation to support its evolution in the material environment. The spark is there in all living beings from the lowest to the highest⁺ (SA, p. 283). The soul or *jīva*, is imaged as a swan (*hamsa*) or a falcon (*shyena*), a perfect-winged power (*suparṇa*). Note that it is not strictly correct to state that a person B was the person A in a previous birth. At the time of death, the soul of the person A chooses the environment in which it is reborn including the choice of parents. Suppose we call this person as B. The soul in person B only carries with it the key experiences of the soul of person A. It does not remember all the minute details of life like the names of members of family, language, type of house. Since this information is in the cosmic subconscious ocean, a person can in principle, recover the happenings in a previous birth, by the so-called methods of birth-regression practiced by the so-called New-

⁺ SA, Letters on yoga, Part 1, p. 283 (Same as Collected Works, Vol. 22, 1972)

age psychologists. In the earlier births, the presence of soul is tentative and vague. The soul does not have any fixed form. It is still a sketch which is changing from birth to birth. Hence SA states, 'the faint and fluid sketch of soul called man'. After several births, perhaps a hundred, he/she slowly begins to understand the purpose of his/her existence. Then his/her soul ceases to be a faint sketch. It is well-formed; still it is growing like a tree after thousands of years.

In some mantrās such as (1.10.2), the journey is described as a vertical journey of climbing from one peak to another. The journey is imaged as a horizontal voyage in a boat in the ocean as in (1.99.1). The journey begins with the subconscious realm and the aim is the superconscious realm. In each person, it is the soul (or mental being) which begins the journey from the subconscious. Recall that each person has numerous births and he/she has collected a variety of experiences. The journey in each birth starts from the subconscious realm. The journey starts from the conception in the mother's womb. Along with him travels the streams of thoughts which contain the essence of his key experiences in his earlier births. It is called as the streams of water (of subconscious ocean). Note that its contents are mixed. The chaotic waters of subconscious ocean, contain hidden within them the superconscious truths of harmony and beauty. Hence the streams of energy are described as honeyed waves. In the journey, these streams are systematically purified of their negative elements. This happens a little in each birth. The whole operation is not carried out in one birth. Note that the journey occurs in the life-world and the mind-world. The journey requires energies for its progress. Where are these energies? The energies are of two types, the energies of pure strength (*bala*) and the energy or light of knowledge (*jñāna shakti*). Agni is helper. In this journey, Agni is the leader who leads the human person to the ecstasy enjoyed by the gods (4.1.10).

Agni is described as one whose two extremities are in the two oceans. So he is described as one who conceals his two ends (4.1.11). Agni's help is described in the Sūkta (3.1) due to the seer Vishvāmitra. (3.1.17) states: "O Agni, you become in us the rapturous ray of intuition of the gods, that knows all seer-wisdoms.

Established in your home, you settle mortals in that dwelling place. To achieve the aim, you journey as their charioteer. This ascent to heaven by Agni in us, the mortals, the sacrificers, is effected without leaving this plane of existence, termed as the earth.”

Once we cross the midworld, then we have to climb the stairs in the level of mind. Rig Veda has 26 different words dealing with thinking, consciousness, etc.

Our destination is the realm of the *satyam*, *ṛtam*, *bṛhat*, the fourth world known as *turiyam*, both in Veda¹ and in the Upanishad.² Note that the importance of human effort is stressed. The word *sweat* (*sveda*) occurs in many mantrās. Even though the gods are the major players, the work of human beings is crucial, even if it appears minor.

The progress is slow in the beginning. But every practitioner of Veda widens the path as it were by his/her walking. When more and more persons start walking in the path, then the collective effort creates a new force as it were for the upward climbing.

Note that the journey is not limited to one life time. We continue this journey from life to life, via rebirth.

When a person dies, the helpful experiences, the light and the energies he/she has collected remain in a subtle form in the cosmic subconscious. These come to that person when he/she is beginning a new birth. We have heard of child prodigies who even in their childhood at the age of 6 or 7 display great talents of music, science, mathematics etc.

Similarly an ordinary person does not get much mastery over any subject in one birth. But there are persons who display extraordinary powers in several different fields. Some names are Leonardo Da vinci, Sri Aurobindo, Shivaji etc. This is possible only because these persons had developed their expertise in several areas, birth by birth. As Krishna says in the Bhagavad Gīta, that nothing that we have learned is useless and nothing is lost. So they have to be recovered by the grace of the divine powers and the patience of devotee.

¹ RV (1.15.10), (1.164.45), (10.67.1) and others

² Brh. U. (5.14.3,4,7), Gaudapāda Kārikās, (1.10-1.13)

Veda also mentions what is called as knots in the subtle body. Consider the analogy of a gardening hose. The kinks in the water hose blocks the flow of water. These kinks or knots have to be released as the Veda mentions in many mantrās.

The Veda attaches great importance to the aspiration and the effort of the human aspirant, even though most of the work is done by the gods.

2.7: Battles

Veda refers to the battles happening in the midworld in the cosmos as well as in the prāṇa sheath of individual happening between the demons and gods. The gods are the forces of light; they want to help the human being to advance towards perfection. The demons are destroyers and hoarders. They want to hoard the light and the energies or (seven rivers) so that the light and the energies do not reach human beings.

The chief among the demons is Vṛtra (or Ahi) who prevents the energies from flowing to earth and Vala, the trafficker who hoards the mental cows or mental rays of knowledge. Note that Indra, the lord of divine mind battles them in cosmos. We have to do it at the individual level.

These hostile forces are not swarming in the outside environments alone. They enter and lodge themselves in the being of man as well. Wrong thoughts, ugly feelings and tendencies, passions, obscurities of nature — all these attract the corresponding forces, act as windows through which they can enter and build themselves a home in man. They crowd in and push, behind the veil of their activities, the divine Guest, their soul, the true monarch of the nine-gated city of the body of man. It is by the potent Word of Knowledge that these veils are pierced and the enclosures are themselves engulfed.

The Veda mentions in so many mantrās that there are many subtle structures of the hostiles who want to block the journey of the human being towards perfection. The knowledge is hoarded up in the cave by demons known as Paṇi whose chief is Vala. The seven rivers of divine energy are obstructed by the demon Vṛtra so that human beings should not have access to them. Hence battles

have to be fought between these demons, the *ṛishis* and the human supporter so that these light of knowledge also known as rays or cows *go*, may be released. The god-mind Indra along his associates, the *ṛishis* and other gods smash the cities one by one. The number of such cities is said to be ninety-nine. The human soul in the company of the gods and *ṛishis* has to traverse the entire realm of *prāṇa* (also called midworld or *antariksha*). Clearly all these caves of the hostiles will not be destroyed in a single birth. Every time a cave of the demon Vala, the evil trafficker is destroyed, the light of knowledge is recovered. Similarly by smashing the city of *Vṛtra*, the energies or waters of seven rivers are released.

Note that these hills of the demons in our subtle bodies having the light or energy should not be confused with the traditional *chakras* in the tantrik books. We mention the *chakras* in some detail in the appendix 4.

In the individual journey the individual *jīva* has to conquer these demons to release these energies. He/she cannot do it by himself. Agni's help is always there. Then the example of Angirasa *ṛishi*s become relevant. They, being human, attained the status of gods and battle the demons to release the energies and light in the cosmos. Hence each person should aspire for the birth of Angirasa seers (or their energies) in their the subtle body. This is mentioned in (4.2.15). 'May we become the Angirasa and break the hill'.

The Angirasa seers with the help of the Agni, break the hills or cave and release the energies of knowledge (*jñana shakti*) and the energies of strength and might (*balādi shakti*). With this knowledge and force, the *jīva* (the human soul) continues his/her journey in the middle world, climbing it, step by step. This journey is the *yajna*, the collaborative activity between the gods and man. Note that the demonic forces do not fade away quickly. Battles or *yajnas* have to be performed repeatedly. Even in ordinary life, one who has tried, knows how difficult is to remove the six inner enemies which are lodged within us, (desire especially sexual desire, anger, greed, delusion, arrogance and jealousy) mentioned in (7.104.22). RV (1.189.1) refers to our continuous tendency to commit inharmonious acts, (*juhurāṇam*).

2.8: Steps in the journey

In the beginning, the ascending creature is purely material focussing on the bare necessities to live. Then he/she becomes the person whose *prāṇa* is dominant, straining to deal with emotion, sense, acts, life energies and will. Then in turn, he/she transmutes into the subtle mental and physical being. He/she has some of the understanding of the power of the mind, its capability to lead the *prāṇakosha* and getting the intimation of the worlds beyond. Then with the Vijnānamaya Purusha he gets a glimpse of the fourth world, the world of *satyam*, *ṛtam* and *bṛhat*, the truth in being, the truth in all movement and change, and the vast without any limitations. He works with the Vijnānamaya Purusha, grows into the wide, multiple and cosmic person open on all sides to the multitudinous flowings of the truth. Then he strives to be spiritual man to enjoy the higher peace, joy and harmony. These are the *panchajana*, five peoples. Beyond the *prāṇakosha*, the soul of man soars as the bird, *hamsa*, the swan, beyond the firmaments of physical and mental consciousness, to find the godhead waiting for us from the secrecy of the *sat-chit-ānanda*.

2.9: Practicum: Details of Practice

The goal of the Vedic teaching is all-sided perfection. The perfection has to be attained in the physical body with its senses and organs, the vital sheath with its lower and higher parts (lower vital and higher vital) and all the reaches of the mind. The mind itself has several ranges such as thinking mind (dealing with ideas and knowledge), dynamic mind (which puts the mental forces for the realisation of the work) and the externalising mind (dealing with senses and the expression of idea in life through work), the vital mind (which is the mediator between mind, emotion, desire and impulsion). The thinking mind does not lead the human beings, it is the vital mind.

Even though the gods do most of the work in this journey towards perfection, the role of the individual human being is very important. The effort needed by the human being is mentioned in various places such as “sweat of his labour, (4.2.6)”, “joy of achievement, (4.2.4), ‘one should largely act from one’s self in your

presence, . . . may we touch you as we play' (4.4.9), 'O Indra and Varuṇa, you truly establish bliss in those who labour at their work', (4.41.3) 'O Usha, awake the sleeping man for action' (4.51.5).

The methods of *tapas* or intense concentration were well known to the Vedic seers. Many persons think that Bhagavad Gita is the original reference for several popular yogas such as the yoga of work (*karma* yoga), the yoga of love (*bhakti* yoga), the yoga of meditation (*dhyāna* yoga), the yoga of knowledge or enquiry (*jñāna* yoga) etc. This is not quite true. All these yogas find extensive mention in the mantrās of Rig Veda. For instance, the idea of treating the relationship of god and a devotee as that of a father or mother to the child is traced to the ancient south Indian saints and sages, Alwārs and Nāyamnars. However Rig Veda mentions this personal relation between god and devotee in more than 200 mantrās.

We are not saying that the entire Bhakti yoga is in Veda. The great teachers, Sri Ramanuja, Sri Madhva, Sri Chaitanya etc., have made great contributions; but the seed-idea is in Rig Veda. No one can deny it. For more reference, see the chapter, 'Veda and Upaniṣhad' in the book 'Why Read Rig Veda' (SAKSI).

But Kapāli Sāstry feels that the main yoga followed by the seers is not any of the ones mentioned earlier. It can be said to be the recitation of the mantra knowing its meaning. As Sri Aurobindo states,⁺ "The hymnology of the Veda rests on the ancient theory that speech is in itself both morally and physically creative and effective, the secret executive agents of the divine powers in manifesting and compelling mental and material phenomenon".

Rig Veda has a dozen words dealing with recitation, singing, chanting such as *rik*, *giḥ*, *giraḥ*, *ukthaḥ*, *shamsaḥ*, *stuti*, *stoma*, *stubbh*, *sāma* etc. It is foolish to regard them as synonyms. *Rk* is a complete mantra in the Rig Veda in one of the standard metres like *gāyatri*. Each metre has three (or four) distinct parts. *giraḥ* means words, all the words in a *pāda* or a quarter. It is difficult to focus on the entire meaning of a mantra without extensive practice. But it is not difficult to focus on one *pāda* of mantra and develop the art of

⁺ Sri Aurobindo: Archives and Research, April 1985, p. 48

reciting it properly recalling its meaning in memory. *uktha* is an utterance of an entire mantra or a pāda of mantra. *shamsa* is a mantra dedicated to praising the powers of a deity. *Sāmagāna* is an elaborate singing of a ṛk mantra according to various rules. *stoma* means an affirming laud, i.e., it involves the chanting of three ṛiks, say a, b, c, in all possible ways such as abc, acb, bac, bca, cab, cba. This repetitive pattern is used to affirm the message in the mantra.

2.10: One and Many

Totality versus Details; Aditi and Diti

We have to pay attention to the ideas of knowledge (*chitti*, *vidyā*) and ignorance (*achitti*, *avidyā*) and similarly to the corresponding powers of Aditi and Diti mentioned in (4.2.11) in this Maṇḍala.

Usually *avidyā* is translated as ignorance. This translation is misleading. I may not know all about physics or mathematics or music. This is not *avidyā* or ignorance. The correct translation of *vidyā* and *avidyā*, or *chitti* and *achitti* is 'unity or oneness' and 'diversity or manyness'. It is easy to say, 'understand the unity in your life'. In practice, we have to focus on one thing at a time. The preparation of food has so many aspects such as growing the rice or vegetables, transporting them and distributing them, the development of energy sources such as gas cookers and the requisite natural gas. The cook knows only how to mix the different things, heat them for the appropriate intervals doing operations like a stirring. A person while cooking must focus all his attention on his immediate actions and not dream about growing the vegetables. This is a good example of 'attention to details', or 'ignorance' or 'avidya'. Here we must have mastery over all the details. But the attention to unity equally important. Each one must think about various operations of food and see whether we can harmonize them by reducing the damage to environment and health of beings and also reduce the wastage, by several aspects such as never leaving things uneaten on the plate' etc. Thus we have to pay attention to both totality and details, not simultaneously but at appropriate times. (4.2.11) states, 'enjoy the manyness (Diti), but guard the oneness (Aditi)'.

Phrases like 'Sun lying in darkness', are enigmatic for any serious student. Clearly when read in the context of mantra, it cannot refer to the sun being covered by a big patch of clouds. Sun is the symbol of complete unity. In our ordinary life, we focus on many things or events, which need our immediate attention. Thus the Sun, representing unifying knowledge is lying at the bottom of our preferences.

As we progress in the journey we realise the importance of the unifying principle, the spiritual Sun which supports all our life. Hence Indra, the lord of divine mind, the lord of our thinking is said to raise the Sun from the bottom and restore in its appropriate position. We have to pay attention to both oneness and manyness, both to Aditi and Diti. Sun is said to be the son of Aditi, the indivisible mother. He is one of *ādityās*.

2.11: Conclusion

Everyone is born in an environment which has both favourable as well as hostile forces, both needed for his/her growth. Every happening to a person is an experience to him for his growth and education. Adverse happenings should not be viewed as punishments handed out by God on the concerned individual. The adverse happening may be a failure in his/ her enterprise, death of a close friend or relative, or loss of fame etc. In the universal scheme, when one door of opportunity is closed, there is another which is open and ready for use. Since the journey begins with the subconscious ocean characterised by chaos, we carry with us these chaotic ideas also. Hence the journey in the beginning is never smooth. The tendency to perform inappropriate or inharmonious actions (commonly known as sinful actions, *juhuraṇām*) is strong and frequent. The RV mentions this word in several mantrās. Sri Kṛiṣṇa calls this tendency as uniting with grief, (*duhkha samyogam*, BG 6.23) when we focus only the short range items ignoring their long term consequences. Sri Krishna defines yoga as the cutting (*viyoga*) of the tendency to embrace grief (BG. 6.23).

It is not that the god favours a devotee who prays. When praying with sincerity and surrender, the person creates a channel as it were for the flow of gods' power. Chhāndogya U. (1.1.10) states, 'both

perform work, both he knows that and those who do not. Yet the ignorance and knowledge are different things and only what one does with the knowledge, with faith and with the Upaniṣhad has greater potency'.

In this journey, the understanding of the symbolism, the knowledge of the structure of the different planes of a human being is important. If we want the basic needs like shelter, food etc., for ourselves and our neighbours, we have to focus on the material aspects. Repeating hymns to deities, without beginning the work at a physical level will not be of much help.

An unethical person can earn much money because he puts great effort into mental and physical activities in earning the money. Later the forces at the same level work against him leading to his/her ruin. A lazy person does not earn money, whatever may be his/her claims of mortality. So we need to have an integral view of all our activities and the happenings around us.

Each journey is unique. The journey of no two persons will be similar.

3. Subconscious of an individual ¹

It is the quite submerged part of our being in which there is no wakeningly conscious or coherent thought or will or feeling. Still it receives obscurely the impressions of all things and stores them. For instance, it contains all things seen by our eyes or heard by our ears, but we were never conscious of them. All the impressions here go on repeating themselves. Note that it is largely responsible for our illness. Once the body catches an illness, the impression is transmitted to the subconscious. There it repeats itself and comes up at appropriate times. This is the illness repeating. Subconscious is the reason given by persons who say that character of a person cannot be changed. It is the proverbial dog's tail which cannot be straightened. It has all the seeds of the happenings in mind, vital and physical body. It is the main support for death and disease.

When the psychological demonic forces Vṛtra and Vala are defeated in the battles in the life-world, they are rarely destroyed.

¹ Based on 'Letters on Yoga' by (SA)

They come into the subconscious, ready to pop up into the life-sheath. That is the reason Indra, the lord of divine mind has to kill them again and again. (1.32) states that Indra has smitten Vṛtra, the demon who covers the energies of the seven rivers. Still Indra cannot trace the remnants of this demon because the demon has gone down to the subconscious.

What can be done to completely destroy them? We have to bring in the powers of superconscious realm which is *satyam*, *ṛtam* and *br̥hat*. We have to invoke the power of tapas (burning) associated with Agni and invoke the other gods in this enormous fight. Note that the mantra (4.1.11) in this maṇḍala states that the deity Agni stretches from the subconscious to the superconscious. That is why it states that the two ends of Agni are unobserved.

It is only by Agni's power that the power of the demons can be destroyed and the subconscious purified.

Subconscious is too vague to have a center. It has a level below the feet. But it can surge up anywhere.¹

Cerebellum has some connection with the subconscious (SA).

The action of subconscious is irrational, mechanical and repetitive. (SA) once wrote to a disciple, 'you do not realise how much of the natural being (of a person) lives in the subconscious'.

Subconscious is the support of all habitual actions; it supports both good habits and bad habits.

4. The Seven Chakras: A Psychological Approach²

These chakras and the lotuses are mentioned in several places in Rig Veda, though not in any systematic manner. We need to understand them to appreciate the nature of the upward journey, i.e., climbing from one peak to another.

There are seven centers or chakras. They are all actually in the subtle body of a human being (*sūkshma deha*) even though one has a feeling of their activities as if in the physical body when the consciousness in them awakes. According to the tantrik books, they

¹ SA, Letters on yoga, Part I, p. 377; *ibid*

² Based on, 'Letters on Yoga'

are supposed to be attached to the spinal cord. They begin with the *mūlādhāra*, situated at the bottom of spinal chord and end up with the *sahasradala*, situated above the head.

1. ***mūlādhāra***: Physical center: it commands the physical consciousness and the subconscious. It controls the sex movements among its activities. It has four petals.

Colour: Red

2. ***svādhiṣṭhāna***: abdominal center: it governs the lower vital. It has six petals.

Colour: Deep purple, red; powers include little greeds, lusts, desires, small sense movement

3. ***maṇipura* or *nābhi padma***: the navel centre: it governs the larger life-forces and the passions and the larger desire movement, (realm of higher vital); it has ten petals; Colour: violet

4. ***anāhata* or *hṛt padma***: governs the emotional being; it has twelve petals;

Colour: golden pink

5. ***vishuddha***: throat center; commanding the expression and all externalization of the mind movements and mental movements; sixteen Petals: Colour: Grey

6. ***ājñā chakra***: centre between eye-brows; governs the dynamic mind, will, vision, mental formation and forces;

Colour: white

7. ***sahasradala***: the thousand petalled lotus: above the top of the head; governs the higher thinking mind and the illumined mind, and opening towards the intuition and the overmind.

Colour: Blue with gold light (*hiranya*) around.

Some persons identify the seventh centre with brain, but that is an error. Brain is only the channel of communication situated between the thousand petalled lotus and the forehead centre. Sometimes, the *sahasradala* is called as void centre, *shūnya*, because it is not in the body. Since it is above the head, one enters first into the silence of the self or spiritual being, before entering the lotus. This silence gives the impression of void.

5. Colours: Psychological Interpretation³

Violet: Light of divine grace and compassion

Blue: Overmind, intuition Illumined mind, (right mind) (depending on its shade)

Green: Green light is dynamic force of the emotional vital which has the power to purify and harmonise; vital energy of work and action

Yellow: thinking mind

Orange: light manifested in physical conscious

Deep red: the light that comes down to the physical for change

Purple: Colour of vital force

Crimson: force of physical

White: spiritual surrender, force of purity

Recall that in the electromagnetic spectrum, the visible colour constitutes a small part, violet has the greatest frequency and red has the least frequency. Recall that red is the colour of the physical. Naturally all the waves which have frequencies below that of red can be expected to relate to the powers contained in the physical matter. It is so. The well-known devices such as TV, radio, cell phone etc., are based on the use of the frequencies much below that of red.

Similarly violet is the power of divine compassion and transparency. Hence the frequencies greater than that of violet can be expected to make matter more and more transparent. One such case is the X-ray whose use in scanning the human organ and finding anomalies is well-known. Presumably other radiation with interesting properties exist.

6. Seven Worlds, Lights and Panchajana

The Vedic seer viewed the entire manifestation as a stair or ladder of consciousness or as a mountain with several peaks as in (1.10.2). The aim of life is to climb this stair or ladder step by step. Corresponding to each step of this ladder or peak of this mountain, there is a principle of consciousness and an associated world (*Joka*).

³ Based on, 'Letters on Yoga'

Corresponding to every world here, there is a corresponding sheath of consciousness (*kosha*) within every human being, reflecting the correspondence between the microcosm (the structure within a human being) and the macrocosm (the outside cosmos).

The seven principles, beginning with that at the summit of the stair are given below serially:

1. Pure Existence
2. Pure Consciousness
3. Pure Bliss
4. Knowledge or truth (*ṛtam*)
5. Pure Mind
6. Pure Life
7. Matter

For most human beings, the dominant consciousness is that of matter, even though other principles are present.

Corresponding to these seven principles, we give:

- (i) Names of the seven worlds in English
- (ii) Their corresponding names in Veda, Upaniṣhad or Purāṇa
- (iii) The corresponding realm in a human being

Principle	World	World name in Veda, U. or Purāṇa	Realm in a human being
1. Existence	World of Highest Truth of Being	<i>sat</i> or <i>satyaloka</i>	pure or essential being
2. Consciousness	World of Infinite Will or Consciousness Force	<i>chit</i> or <i>tapas-loka</i>	Essential awareness
3. Bliss	World of Creative Delight	<i>ānanda</i> or <i>jana loka</i>	Essential bliss
4. Knowledge or truth	World of Vastness	<i>swar</i> or <i>vijnana</i> or <i>mahas loka</i>	Ideal mind or supermind
5. Mind	World of Mind	<i>dyu</i> or <i>suvaḥ loka</i>	manas, intelligent mind
6. Life	World of various becomings	<i>antarikṣha prāṇa</i> , <i>bhuvaḥ loka</i>	Vital energy or <i>prāṇa</i>
7. Matter	The material world	<i>bhūmi</i> , <i>bhuḥ loka</i>	Gross matter or <i>anna</i>

These seven worlds are naturally divided into three groups:

- (i) the upper triple (three worlds)
- (ii) The Fourth world (*turiya*)
- (iii) the bottom triple (three worlds)

The names for these 3 groups and their constituents appearing in Veda and Upaniṣhad are given below:

Rig Veda and Yajur Veda:

- Bottom triple:** (i) *dyu* or mental heaven;
 (ii) *antarikṣha* or intermediate world of purāṇa
 (iii) *bhūmi* or earth

Fourth world: its different names are:

br̥hat or vast; *ṛtam br̥hat* (truth-vast); *sva* (Sun-world). Sun here is the spiritual Sun whose physical aspect is the solar orb in sky
 'sva' is also known as the *u loka* in (5.1.6, 5.4.11, 3.2.9, 10.13.2, 10.133.1) and as the *uruloka* (wide world) in (10.128.2). Discussion is in (10.43.4).

Upper triple or *tridhātu*:

- (i) *vasu* or substance; (*sat*)
- (ii) *ūrje*, abounding force of being (*chit*)
- (iii) *priyam* or *mayas* (*ananda*)

Vedānta or Upaniṣhad:

Upper triple: *sat-chit-ānanda*

Fourth world: *mahas* (Taittirīya U.)

Lower triple: *bhuḥ, bhuvah, suvah*

(mentioned in VS (36.3), TS (4.1.11.1))

All the seven worlds are mentioned in Mahānārāyaṇa U. (35.2) (or Taittirīya Aranyaka (10.35.2). Starting from the bottom they are:

bhuḥ, bhuvah, suvah

mahaḥ

janah, tapah, satyam

[*dyu* in RV corresponds to *swah* in VS or TA]

These worlds are also subdivided. There are three earths; there are three heavens (*triṇi rochanāni*) which correspond to:

- (i) sensational
- (ii) aesthetic and emotional
- (iii) pure or divine intelligence.

Note that there is no mention of the world of hell in the Veda.

Seven kinds of light

Sanskṛt Name	English	The associated world
<i>chhāya</i> ,	negative luminosity	<i>anna kosha</i>
<i>doṣha</i> ,	twin light	<i>prāṇa</i>
<i>tejas</i>	simple clarity or effulgence	<i>manas</i>
<i> jyoti</i>	solar light or brilliance	<i>vijnāna</i> (Sūrya)
<i>vidyut</i>	electrical illumination	<i>ānanda</i> (Viṣṇu)
<i>agni</i>	fiery light	<i>chit kosha</i> (Agni)
<i>prakāsha</i>	(10.124.6) Complete light	<i>sat kosha</i>

Seven headed thought (*sapta shīrṣhna*, 10.67.1)

This is the knowledge of the divine existence with its seven heads of powers, the seven-rayed knowledge of Bṛhaspati in (10.67).

Seven ṛishis (*sapta ṛshayaḥ*) are the seven divine ṛishis who fulfil the consciousness in each of its seven principles; harmonizing them, they supervise the evolution of the world.

Panchajana and Five worlds

If we treat the upper triple as one unit with the name *ānanda*, we get the five worlds of Taittirīya U. namely *anna*, *prāṇa*, *manas*, *mahas*, (*vijnāna* or *swar*), *ānanda*.

Panchajana corresponds to the five groups of persons with their dominant consciousness in these five basic principles. The first group of persons are those whose dominant consciousness is *anna* or matter or eating. The second group consists of those whose dominant consciousness is *prāṇa* (life-energy) and *anna*. Similarly the other three groups.

Beings with two states of consciousness (*dvipade*)

It refers to persons who only think of two terms namely mind and matter; earth, heaven; etc.

chatushpada: persons with the four states of consciousness namely *anna*, *prāṇa*, *manas* and the fourth principle *mahas* or *turiya* or *ṛtam bṛhat*.

7. Spiritual Meanings of Some Words

adhvara: pilgrim-rite; yajna regarded as a pilgrimage journey. *adhva* is path

adhvaryu: leading priest in the rite; Agni

aditi, diti: Aditi is the infinite indivisible mother; Diti is the mother of finites, see (4.2.11) and (2.10) of appendix 2.

apāka: wise person, (6.11.4)

apāmsi: works

apa: away

apaḥ: work, (10.12.4); waters set in action, (3.6.7)

apasah: works, doers of work

arātīḥ: hostiles, non-givers

arati: traveller, worker, pilgrim, (4.1.1)

ari: warrior

āpaḥ: waters or dynamical energies

dakṣha: discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift

ghṛta: mental clarity, light; ghee

goḥ, gauḥ: cows of knowledge, ray-cows

hamsa: swan; the soul soaring to the heights, see (4.40.5)

havyam: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being; see (4.9.5).

hotā, hotṛ: priest of the call, the priest who invokes the other gods to come to yajña; Agni

kāvya: wisdom of a seer; seer-wisdom

kratu: will-power

manīshā: mental wisdom

pāka: immature

panchajana: five peoples; see the appendix 6 and 2.8 in appendix 2

rādha, rādhasaḥ: achievement, (5.13.6)

ratna: ecstasy, (4.1.10)

- rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions; see (4.2.5).
- rk*: mantra of illumination in metrical form
- rtam*: Right activity; truth in movement, see the introduction to (4.23).
- sādha*: achieving the aim, (3.1.17);
- sādhuḥ*: perfection; efficient in works
- shravas*: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
- stoma*: affirming laud; repetition of several rik mantrās in an order
- svadha*: self-law; the law which supports each entity from within
- toka*: son; god being born as a son of the human yajamāna, see (4.1.3); creations of a person;
- uktha*: utterance (of a pāda of mantra)
- uruṣhya*: guard
- ushanas*: aspirant; name of a seer, (4.16.2)
- ūti*: protection; growth of the god in a human being
- vṛshabha*: bull, the mighty one; one who showers gifts, the supreme person
- vāja*: plenitude, plenty of everything
- vedhaḥ*: ordainer or arranger of all actions in nature, (4.16.2)
- vrata*: workings of the divine law; not the human observances, see (4.13.2)

For more examples, see the book 'Semantics of Rig Veda', SAKSI. The SAKSI book, 'Rig Veda Samhita: Maṇḍala 5' has a glossary of 400 words. The book, 'Sri Aurobindo's glossary' compiled by A.B. Purani has several thousand words given in 450 pages.

8. Highlights of this translation

The translation follows the paradigm described in detail in our earlier book, 'Rig Veda Samhita: Tenth Maṇḍala'. For the benefit of the readers, who may have not seen that book, we are presenting some of the highlights of the translations in this book.

(i) **Readability:** A title is assigned to every mantra; the titles of all the mantrās of the sūkta are listed together at the beginning of the sūkta. The translation of each mantra is in several phrases or sentences, usually four; each sentence or phrase is meaningful by itself and has only about 10 words. These parts are numbered. The division is related to the structure of the Sanskr̥t mantra as indicated in item 3. In contrast, in all other books, the translation of each mantra is often one long sentence of about 35-45 words or two sentences.

(ii) **How to Read this Book:** This book has 58 chapters or sūktās. The earlier chapters are not usually prerequisites for later chapters. We suggest that a reader begin with a chapter which has some appeal to him/her. A reader can make the choice by scanning, 'The titles of Sūktās'. At the beginning of each sūkta, we give a listing of the titles of all the mantrās in the sūkta.

(iii) **Wisdom:** It is the focus here. The details of any ritual are not in RV. The rituals or the anecdotes or the ordinary natural phenomenon like the formation of rain from clouds are sidelined.

The wisdom mentioned in the ancient Vedāntic literature and most Hindu writings focuses on getting release from this world and attaining the transcendent self or the supreme person after death. The life in the world is regarded as full of misery.

In Veda there is no strict partition between the world here, and the world beyond. The goal is the attainment of all-sided perfection. Hence the desire is not considered bad *per se*. Not all desires are good. Discrimination is needed. Work, enjoyment and progress have a place in life. Each deity is endowed with a psychological power such as will-power, powers of mind, clarity of thought etc. These powers can be developed by everyone by invoking the respective deities who help us in reaching the goal of perfection. Many Veda mantrās have metaphysical, yogic and psychological insights. We find here the various yogas such as *bhakti*, *rāja*, *jñāna*, *vibhūti* etc., popularised later. The source of all the ideas here are the translations of Rig Veda mantrās by Sri Aurobindo and Sri Kapāli Sāstry and their essays.

(iv) **Pāda structure of the mantrās:** All the mantrās in the Rig Veda are in seven metres and their variants. Six of the major metres can be described by two parameters, namely the number of *pādās* in it

and the number of syllables (*akṣhara*) per *pāda*. Gāyatrī (8, 3) means Gāyatrī has 3 *pādās* with 8 *akṣharās* in each so that the verse has a total of 24 syllables. The other four metres are:

Anuṣṭubh (8, 4), Pangkti (8, 5), Triṣṭup (11, 4), Jagatī (12, 4).

In the other two metres and the variants of the other metres, all the lines do not have the same number of syllables. So we have to indicate the pattern: Uṣhnik (8/8/12) and Brhati (8/8/12/8).

A significant fact ignored for thousands of years is that each *pāda* constitutes a meaningful sentence or a meaningful clause for the sentence in the neighbouring *pāda*.

Here for each mantra, we give the text of the mantra in Devanāgarī script, divided into the *pādās*, three or four, which are numbered. The translation of each *pāda* is given in the main body of the book with the corresponding number. Sometimes a *pāda* may be subdivided into two parts, to increase the clarity of the meaning.

Note that each *pāda* has only 3-5 words. Its translation may have 8-10 English words. For those persons with some knowledge of Sanskr̥t, connecting the Sanskr̥t words in the *pāda* in the footnote with the English words in the corresponding translation may not be overly difficult.

For those interested in chanting the mantra, the *pāda* structure is useful. Many persons have difficulty in chanting a mantra because they do not know where to break. Recall that the most popular metre Triṣṭup has 44 letters. But chanting a *pāda* with eleven letters or less is not difficult. This is the experience of several readers.

(v) Classes of readers: Those readers who do not know Sanskr̥t can skip the footnotes in Devanāgarī script and read only the main body of text in English. Those who are interested in chanting or in understanding the meanings of words should read the footnotes and the related information about the word-meanings in the text.

(vi) Literal translation: In this prose translation, every word in the original Sanskr̥t is represented by one or two words in English. There are no words in the translation for which there is no corresponding word in Sanskr̥t. The additional words are placed there in brackets. Ex: (Goddess) Puramdhi. The word 'Goddess' is not in the text, hence it is in brackets.

(vii) **Assignment of meanings for words:** We have tried to be consistent. The same meaning is assigned to the word when it occurs in different places in RV. In particular, if any word in this Maṇḍala occurs in other Maṇḍalās, then we assign the same meaning in all the verses. This has not been done by most earlier translators and commentators with the exception of Sri Aurobindo. For details, see the essay in the appendix entitled, 'Principles of translation' in the book, 'Rig Veda Samhita, Tenth Maṇḍala' (SAKSI).

(viii) **Epithets:** We have refrained from ascribing purely human epithets like 'fame' (*yashas*) to the gods who are cosmic powers. 'To be worthy of fame' is a purely human condition which has no place in the description of cosmic powers. We indicate the correct meanings of relevant words. In particular the epithet for gods *yajishṭha* is rendered by S and G as 'Worthy of sacrifice'. The correct meaning is, 'most strong to perform the sacrifice' in all its occurrences. In the Veda, the gods perform the sacrifice (*yajña*) by the sacrifice, RV (10.90.16).

(ix) **Roman transliteration of the Sanskr̥t mantrās:** It is available from SAKSI as a separate book.

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10. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanagari Symbol

Examples

Short Vowels

अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full

Long vowels:

आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon

Other vowels:

ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	r̥	comment below

Consonants:

क्	k	kick, kite, cut
ग	g	gut, gig, go
च्	ch	chug, church
ज्	j	jug, jig, jar

ट	t	<u>tub</u> , <u>tiger</u>
ड	ḍ	<u>deed</u> , <u>dog</u>
त	t	<u>math</u> , <u>thin</u>
द	d	<u>mother</u> , <u>gather</u>
प	p	<u>pun</u> , <u>pat</u> , <u>peet</u>
ब	b	<u>bin</u> , <u>bar</u> , <u>bun</u>
म	m	<u>man</u> , <u>me</u> , <u>mist</u>
न	n	<u>net</u> , <u>nose</u>

य	y	<u>yes</u> , <u>yet</u>
र	r	<u>red</u>
ल	l	<u>life</u> , <u>lid</u>
व	v	<u>water</u> , <u>wood</u>
स	s	<u>sing</u> , <u>sit</u>
ष	ṣh	<u>ship</u> , <u>sheet</u> , <u>dish</u>
श	sh	comment below
ह	h	<u>hut</u> , <u>hit</u>

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ट; ḍh ड;

ph फ; bh भ; ng (ङ) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and śha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'R̥gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskr̥t *visarga* symbol: pronounced with exhalation.

For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different, following from the vowel previous to the symbol 'ः'.

'm̐' is pronounced as half 'm'.

ś is a conjunction that indicates 'अ'; Example:

māśmṛtāt माऽमृतात् = मा + अमृतात्

11. Subject Index

We list separately the epithets addressed to each deity such as Agni, Indra etc. Then we give the references to other information. We reference each item by the mantra triplet where it occurs.

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